

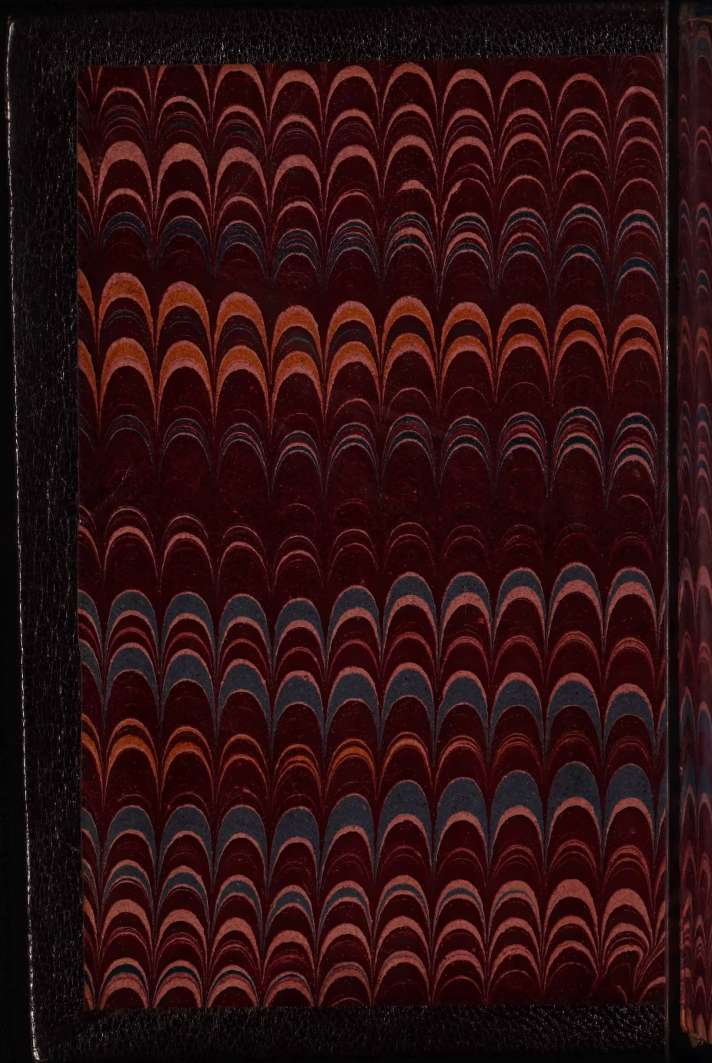
THE BOOK
OF
KNOWLEDGE.
1660.

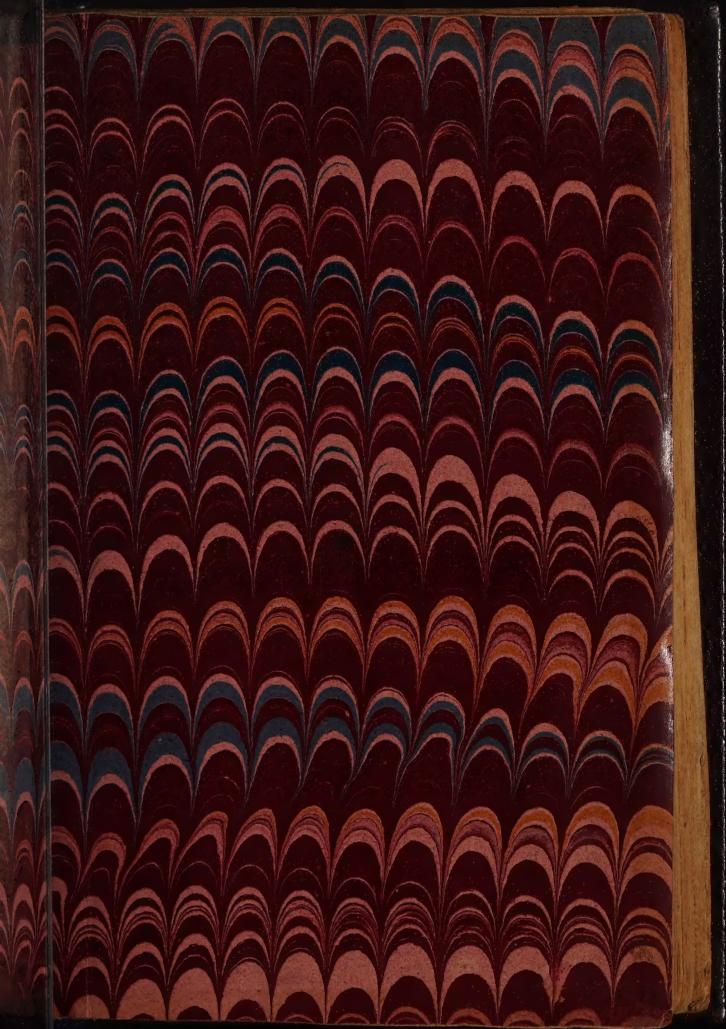
THE BOOK OF KNOWLEDGE. 1660.











24, 900/A

N. V.

17/8

GODFRIDUS

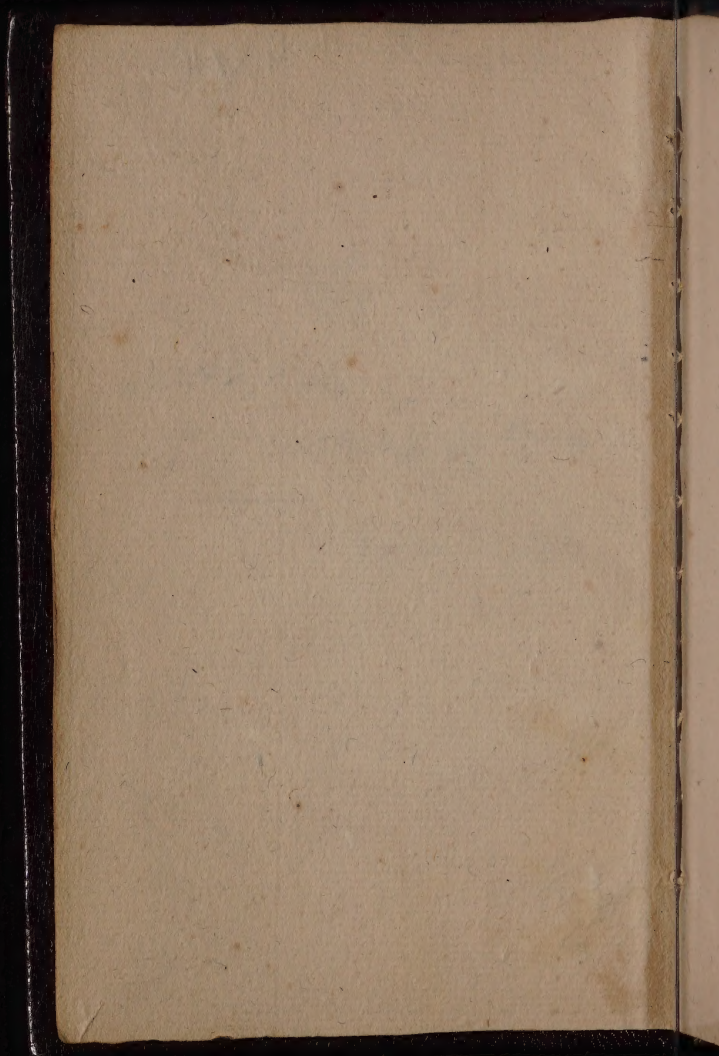
The Knowledge of things
unknown

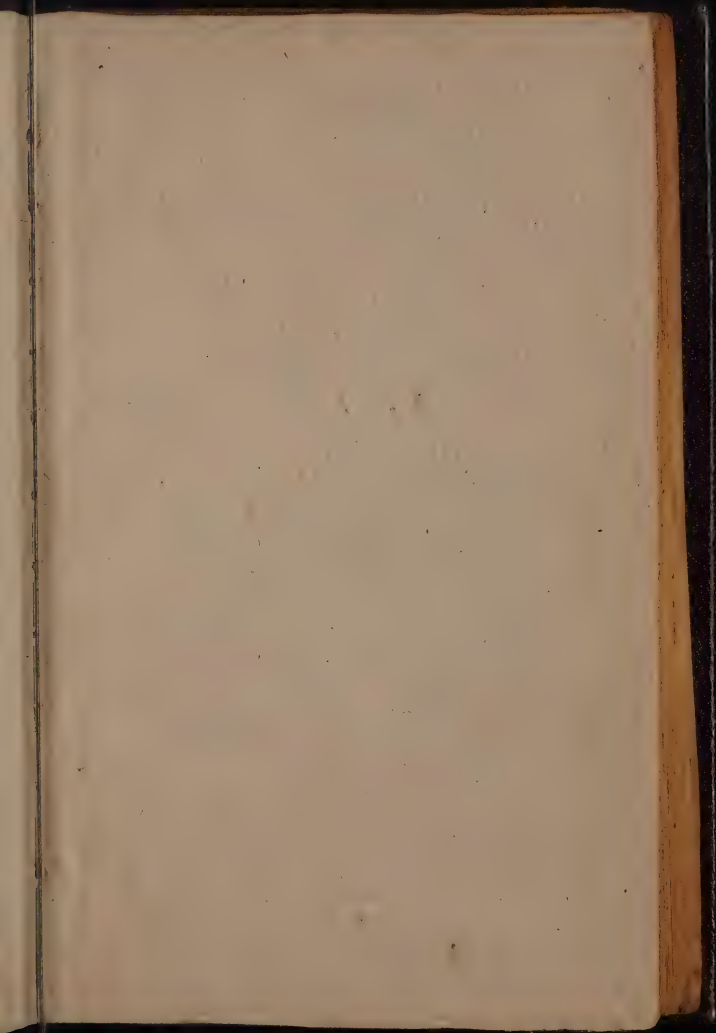
haden, 1680

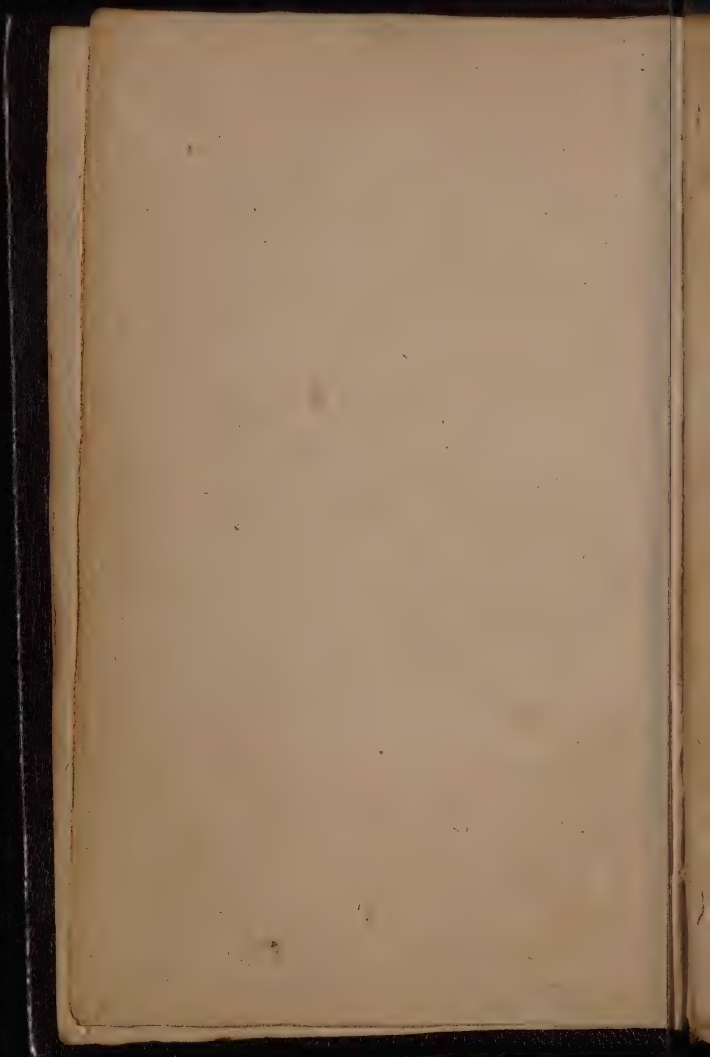
Handwritten
54 24/1/14

Miscellan 19 37,123

17allett.
52. 26/16.







Thomas Pritchit

His Book

1674 Tho. Pritchit

Tho. Pritchit

1678

Postis] Lemo

Thomas Pritchit

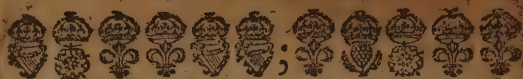
Plus Liber

An^o Dom

1678



the
2 O
w
3 T
bi
4 C
5 V
m
6 O
for
7 T
he
8 Th
9 P
to H
of
in T



The Table to the first.
part.

THe Book of Knowledge, for the benefit of all people; and of the Nativity of our Lord, falling on any of the seven days in the week, thereby shewing the Disposition of the year. *Fol. 1*

- | | | |
|----|--|----|
| 2 | Of the birth of children in the dayes of the week. | 4 |
| 3 | The nature and Disposition of the Moon in birth of Children. | 5 |
| 4 | Of <i>Saturn</i> , and his disposition. | 17 |
| 5 | What the Thunder signifieth in every moneth of the year. | 18 |
| 6 | Of the good dayes for bleeding, and ill dayes for any work. | 19 |
| 7 | To know how a man shall keep himself in helth. | 21 |
| 8 | The perilous dayes of every moneth. | 22 |
| 9 | <i>Ptolomies</i> rule for the Zodiack. | 24 |
| 10 | How the Twelve Signes do rule the parts of mans body. | 25 |
| 11 | The disposition of the Planets. | 26 |

The Table.

- | | | |
|----|---|----|
| 12 | The condition of man discovered by crea-
tures. | 31 |
| 13 | The descriptions of the four Elements, and
of the four Complexions. | 32 |
| 14 | Of the four prime qualities. | 32 |
| 15 | The yeer divided, with the Knowledge of
the state of mans body by Urine. | 35 |
| 16 | An <i>A. B. C.</i> Wherein you may know of
what Planet every man is born, his fortune,
and time of his death. | 42 |
| 17 | Another Alphabet for the same pur-
pose. | 44 |
| 18 | To know the Weather that shall be all the
yeer after the change of the <i>Moon</i> , by the
prime days. | 46 |
| 19 | A rule to know upon what letter, what hour,
and what minute, as followeth. | 46 |
| 20 | Of the most belt and profitatle dayes that
be in the the yeer to be let blood. | 48 |
| 21 | Here followeth the nature of the twelve
signes. | 53 |
| 22 | The Anotamy of mans body, with the num-
ber of the bones, Which is in all, 248. | 55 |
| 23 | The use and order of Phlebotomy, with the
names of the veines and where they rest. | 58 |
| 24 | Of the yeer with the growth of things. | 63 |

25 The

The Table.

25	The change of man twelve times, according to the months.	65
26	The Rutter of the distances of the harbors and havens in most parts of the VWorld, from one to another.	69
27	Of the Axtree and the Poles.	71
28	Of the Circles of the Sphear.	73
29	The Reason why that five paralell Circles are onely in the Sphear.	75
30	Of the five greater Circles, of the appearance and non appearance of them.	76
31	Of the bigness of the five parallel Circles.	79
32	Of the number of the Parallels.	80
33	Of the order of the five parallel circles.	81
34	Of the power of the five Parallels.	81
35	Of the space between the Parallels	82
36	Of the Colours.	83
37	Of the Zodiack.	83
38	Of the Horizon.	84
39	Of the <i>Meridian</i> circles.	85
40	Of the Circle <i>Galaxias</i> .	86
41	Of the five Zones.	87
42	Of the Celestial Signes with their Stars	88
43	Of the twelve VVindes, with their names and properties.	91
44	Strange wonders most worthy of note.	93

The table to the second. part.

- 1 **T**He Husbandmans Prognostication for
ever, together with his Rules and
Practice. Also a brief Chronology of divers
memorable Accidents. 100
- 2 Of Christmase day. 102
- 3 The Husbandmans practice 103
- 4 The disposition of the twelve dayes known by
the shining of the Sun. 105
- 5 From the time of Christmas to twelf day. 109
- 6 How thou mayst rule wel thy beafts that year. 110
- 7 An old rule of the Husbandman. 110
- 8 How the VVinter shall be after two twelve
moneths. 111
- 9 The saying of *Solynus* and *Petrus*. 111
- 10 The circles about the Sun, Moon, and other
Stars. 111
- 11 The colour and lights of the other Stars. 112
- 12 How to know the weather by the rising and
going down of the Sun. 113
- 13 *Albertus* of the Lightning. 114
- 14 Of the Rain-bow, from whence he is, and
what it signifieth. 115

The table.

15	Of Thunder and Lightning.	116
16	To know the weather by the four Quarters of the year, as sheweth <i>Leichtenberger</i> .	117
17	How to know the weather out of the New and Full Moon.	118
18	Of the Eclips of the Moon, the cause thereof, how and when they happen.	121
19	To find when the Moon shall be Eclipsed and when not.	121
20	To finde when the Sun shall be Eclipsed and when not.	122
21	How to behold an Eclipse of the <i>Sun</i> with- out hurt to the eyes.	122
22	The minde of the Fathers of the nature of the fire.	123
23	A brief discourse of the naturall causes of watery <i>Meteors</i> .	124
24	Of the Rainbow.	124
25	Of Rain.	124
26	Of Hail.	125
27	Of Snow.	125
28	Of Frost and Dew.	125
29	Of VVinde	126
30	Of sodaine Blasts.	126
31	Of Earth Quakes.	127
32	Signes of Earth Quakes.	127
33	Of Thnnder and Lightnings.	128

The Tble.

- 34 VVhat things be not hurt with Lightning. 129
- 35 Sundry rules of excellent use, and right necessary to be known of the Husband-man and all other persons of what quality soever as of Physick and Husbandry through the 12 moneths of the year. 130
- The use of an Instrument to finde the hour of the day. 142
- A Table shewing the Interest of any sum of money from 1 pound to 1000 pound. 147
- Tables shewing the value of any Lease or purchase either at 5, 6, 8, or 10 pounds in the hundred. 150
- Of the Distances, Magnitudes, Motions, and Situations of the Planets and fixed Stars 155
- 1 Of the Heaven of the fixed Stars. 155
- 2 Of the Heaven of *Saturn*. 157
- 3 Of the Heaven of *Jupiter*. 158
- 4 Of the Heaven of *Mars*. 158
- 5 Of the Heaven of the *Sun*. 159
- 6 Of the Heaven of *Venus*. 159
- 7 Of the Heaven of *Mercury*. 160
- 8 Of the Heaven of the *Moon*. 160
- A Table of the Kings Reigns, their beginning ending and continuance. 162
- How to make all manner of Bills, Bonds, Leases, Indentures, Receipts, VVills, &c. 166

*The Table to the third
part.*

1	T He Shepherds perpetuall Prognostication for the weather : and first, The signes of Rain.	183
2	Signes of Storms and VVind.	184
3.	Signes and tokens of fair VVeather,	185
4.	Signes of Heat and hot VVeather,	196
5	Signes of cold and frosty VVeather,	196
6	Signes of Snow.	187
7	Signes of Plenty and Abundance,	189
8	Signes of Dearth, and want of Corn and Food.	190
	A brief Chronologie of Memorable Accidents.	191
	A brief Description of all the members of the body with their signification.	197
	Of the signification of <i>Moles</i> .	215
	A description of the VVheelee of Fortune.	

THE

How the Moon appears when
she is Eclipsed, and in this manner
will she appear in the year 1661,
upon Saturday being the 28, of Sep-
tember.

North





THE BOOK of Knowledge.

Both necessary and usefull for the benefit of all People.

Sunday.

If the Passivity of our Lord come on Sunday, Winter shall be good, the Spring windy, sweet and hot, Vintage flourishing: Oxen and Sheep multiplied, Honey and Milk plentiful: peace and accord in the land; yea all the Sundates in the year profitable. They that be born shall be strong, great and winning; and he that dyeth shall be sound.

Monday.

If it fall on the Monday, Winter shall be indifferent, Summer dry, or clean contrary;

rn; so that if it be rainy and tempestuous,
 Vintage shall be doubtfull: in each Monday of
 the said peere, to enterpryse and thing, it shall
 be prosperous and strong. Who that flyeth
 shall soon be found: theft done shall be pro-
 ved, and he that falleth into his bed shall soon
 recover.

Tuesday.

If it come on Tuesday Winter shall be
 good, the Spring windy, Summer fruitfull
 Vintage laboursome, women dye and Ships
 perishe on the Sea. In each Tuesday of the
 same year, to begin a work it will prosper:
 he that is born shall be strong and covetous,
 dreams pertaine to age. He that flyeth shall
 soon be found: theft done shall be proved.

Wednesday,

If it come on the Wednesday, Winter shall
 be Sharpe and hard, the Spring windy and
 evil, Summer good, Vintage plentiful, good
 wit easily found, young men dye, honey spa-
 ring, men desire to travell, and Shipmen
 falle with great hazards that year. In each
 Wednesday to begin a work is good.

Thursday.

If it come on the Thursday Winter shall
 be good, the Spring windy, Summer fruit-
 full

fall, Vintage plentiful, Kings and Princes
in hazard. And in each Thursday to begin a
new work prosperous: He that is born shall
be of fair speech, and worshipfull; he that fly-
eth shall soone be found: theft done by women
shall soon be proven. He that falleth in his
bed shall soon recover.

Friday.

If it come on the Friday, Winter, shall be
marvellous, the Spring windy and good,
Summer dry, Vintage plentiful: There
shall be trouble of the ayre, Sheep and Bees
perish, Dates dear. In each Friday to be-
gin a work it shall prosper, he that is born
shall be profitable and lecherous. He that fly-
eth shall soon be found, theft done by a child
shall be proven.

Saturday.

If it come on the Saturday Winter shall
be darke, snow great, fruit plentiful, the
Spring windy, Summer still, Vintage spar-
ring in many places: Dates shall be dear,
Men war sick and Bees dye. In no Saturday
to begin a work shall be good, except the course
of the Moone alter it: Theft done shall be
found, he that flyeth shall turn again to his
owne:

owen: These that are sick, shall long wait, and
uneath they shall escape death.

2. Of the Birth of Children in the
Dayes of the Week.

On the Sunday who that is born, shall be
great and shining. Who that is born on
the Monday shall prosper, if he begin a work
on that day. Who that is born on the Tues-
day, shall be covetous, and perish with Iron,
and hardly come to the last age; and to begin
all things is good. He that is born on the
Wednesday, shall lightly learn words. He that
is born on the Thursday, shall be stable and
worshipful, and to begin all things is good.
He that is born on the Friday, shall be of long
life, and rich, and to begin all things
is good. He that is born on the Satur-
day, shall seldom be profitable, but if
the course of the Moon bring

it thereto.

3. The



3. The nature and disposition of the Moon
in the birth of Children.

The first day *Adam* created.

In the first day of the Moon *Adam*
was made : to do all things is
profitable, and that thou seest in
thy sleep shall be well, and turn
into joy ; if thou seemest to be overcome,
neverthelesse thou shalt overcome. A Child
that is born shall soon encrease, and be of long
life, and rich, he that falleth sick shall long
waile, and suffer a long sickness. It is good
to let a little blood.

The second day *Eve* made.

In the second day of the Moon *Eve* was
made : to do an errand is good, to enter-
prize any thing is profitable : as to buy & sell,
and flye into a ship to make away, and to sow
seeds : theft done shall soon be found. What-
soever thou shalt see in sleep, sudden effect it
shall have, whether it be good or evill : to let
blood is good. A Child that is born, soon shall
way

war; and he that be alecherer; and if a woman
probe a strampet.

The third day *Cain* was born.

In the thirde day of the Moon *Cain* was
born; abstain from doing of any thing, ex-
cept thou wouldest not have it prosper: draw
up roots in the yarde in the field: thest done
shall soon be found. Whatsoever thou seest
in sleep is nought: the man child shall
grow for the time, but ope young. A sick man
that saileth in his bed shall travelell, and not
escape: To let blood is good.

The fourth day *Abel* was born.

In the fourth day of the Moon *Abel* was
borne. Whatsoever thou doest is good, in
each travelell: the dream thou seest, hath ef-
fect: hope in God, and counsell good. A child
that is born, shall be a good creature and much
praised. A man that saileth sick either soone
shall be healed, or soon shall dye. It is good
to let blood.

The fifth day no Sacrament.

In the fifth day of the Moon, do nothing of
ere and, nor work: to receibe the Sacra-
ment is dangerous; He that sleepeth shall be ta-
ken or killed; the dream that thou shalt see
shall be well. Beware that thou reject no
counsel. A child that is born shall ope young:

He

The Book of Knowledge.

7

He that falleth in his bed, soon shall dye: to let blood is good.

The sixth day send children to school.

In the first day of the Moon, to send Children to School is good, and to use hunting. The dreames that thou shalt see, shall not come to passe: but beware thou say nought to any man, nor discover thy counsel. A child borne shall be of long life, and sickly. A sick man underneath shall escape; to let blood is good.

The seventh day *Abel* was slaine.

In the seventh day of the Moon, *Abel* was slaine. He that falleth sick shall dye: he that is borne shall be of long life: it is good to let blood, and to take drink. A dream that thou seest, long after shall be. Who that flyeth, shall soon be found, and theft also. To buy swine, to tame beasts, to clip hairs, and to take all manner of nourishing is good. A sick man if he be medicined he shall be healed.

The eighth day good to do any thing.

And in the eighth day of the Moon: whatsoever thou wilt do is good: All things that thou wilt treat of to go in counsel, to buy principles and Beasts, to change foles of Sheepe, to lay foundations, to sow seeds

teds to go in a way A child that is born shall be sick and dye young; but if he lve, he shall be a Purchaser. A dream shall be certain, & soon shall be. If thou seeft sorry things, turn them to the East. Though an old man was sick, he shall lve: theft shall be found; so let blood it behoobeth in the midst of the day.

The ninth day, *Lamech* born.

And in the ninth day to the Moon *Lamech* was born: to do all things is profitable, what thing thou wilt enterprize shall come to good effect. A dream that thou seeft shall come in the day following, or in the second day: and thou shalt see a sign in the East, and that shall appear in sleep onely, within eleven days shall come to passe. A Child born, in all things shall be a Purchaser and good, and long of life. A sick man shall wail much, and arise. Who shall be chased, shall not be found: and who that is oppressed shall be comforted. Presume thou not to be let blood.

The tenth day, *Noah* born.

And in the tenth day of the Moon was born the Patriark *Noah*. Whatsoever thou wilt do, shall pertain to light: Dreams be in vain, and within four days shall come with

The Book of Rnowledge.

9

without peril. A childe that is borne shal see many countreies and dye old. Whatsoeuer is lost shal be hnd: who that is bound shal be unbound: who that flyeth after shal be found: who that falleth in trabel, without peril shal be deliuered: who that falleth sick in his bed he shal long aboe. To let blood is good

The eleventh day, *Sem* born.

A Po in the 11th. day of the Moone *Sem* was born: it is good to begin works, o Journey, to make a Wedding, A dream within four daies shal be fulfilled without peril. A childe that is born shal be of long life, and Religions, and he shal haue a sign lobely in the forehead, or in the mouth, or in the eye, & in the latter age he shal be made better. A wench shal haue a signe that she shal be learned with wisdom. To trabel is good, & to change solds of Sheep from place to place. He that is sick if he long sick, shal be healed: each day to be let blood is good.

The twelke day, *Canaan* born.

A Po in the twelke day of the Moone was born *Canaan*, the son of *Cham*: nothing thou shalt begin, for it is a grieuous day. A dream shal be certain, and joy to thee after: that thou seest within nine dayes shal be fulfilled

10 The Book of Knowledge.

filled. To wed, & to do errands is profitable :
that is lost shal be found. A childe that is
born shal be of long life, angry and honest :
a sick man shal be grieved, and arise : who
that is taken shal be let go : theft done shal
be found. To let blood at even, it is good.

The 13th. day, *Noah* planted Vines.

And in the thirteenth day of the Moon.
Noah planted Vines, so that to plant
Vines is good : After that thou wakest, thy
dream shal be, and within four dayes come to
gladness : but take heed to Psalms and P-
rissions. A childe born shal come to adversity,
he shal be angry, and not long of life. Who
that is bound shal be loosed; that is lost shal be
found. Who that wareth sick long time shal
travail, and seldom shal recover, but dye. To
wed a wife is good, and each day let blood.

The 14th. day *Noah* blessed all things.

The fourteenth day of the Moon, is a good
day, & a glad. *Noah* blessed all things
whatsoever thou wilt do, shal come to thee
to good purpose. A dream within six day
shal be. To make wedding is good, & to go in
the way. Ask of thy friend, or thine enemy
and it shal be done to thee. A childe & is born
shal be a traitor, the sick man shal be change
an

The Book of Knowledge.

11

and rise and healed by Peeteine; to let blood is good.

The 15th. day, confusion of Languages.

A In the 15th day of the Moon; tongues were divided: do no work, begin no work for it is a grievous day. A sick man shall long travaile, but he shall escape. A dream that thou seest nothing shall annoy, but come to good event. A child born shall dye young: that is lost shall be found; to let blood is good.

The 16th. day, *Pythagoras* born.

A In the sixteenth day of the Moon, *Pythagoras* was born, and the Author of Philosophy: to buy and sell is good, and to tame Oxen & other beasts. A dream is not good, after long time it shall come, and it shall be harmful; to take a wife & make wedding is good: Folds of Sheep from place to place to change is good. A child that is born shall be of long Life, but he shall be poor forsworn and accused. A sick man if he change his place, he shall live: to let blood is good.

The 17. day ill to be an Embassador.

In the seventeenth day of the Moon it is evil to do an errand: a dream that thou seest after long time shall be, or within thirty

days. A child that is born shal be silly; he that is sick shal be much grieved, and arise: that is lost shal be found: to send children to school, to be wedded, to make Medicine, and to take it, is good, but not to let blood,

The 18. day, good to enterprize any thing.

And in the eighteenth day of the Moon it is good for all things to be done, namely, to begin houses, and to set children to school: dreams are good, & shalbe done within twenty days. Who that sicknesse hath, shal soon rise, or long be sick, and then recover: the best done shal be found. A man-child now born shal be ballant and eloquent, proud, unpeaceable, and not long of life. A maide child then born, shal be chaste, laborious, serviceable, and better in her latter age: they shal both be marked above the knees. Not to harden be thou to let blood this day.

The 19. day, a day indifferent.

In the nineteenth day of the Moon, it is indifferent to begin any thing, dreams shal come within twenty dayes: who that hath sicknesse, shal soon rise, if he take medicine: the best then done shal not be found. A man-child then born, shal be true, begin, fight, wise

The Book of Knowledge.

13

holfe, ever war better and better in great
worship, and haue a mark in the brow. A
traitor-child then bozn, shal be right sick; yet
wedded to one man; that day is good to bleed

The 20. day *Isaac* blessed his son.

A In the xx. day of the Moone, *Isaac* blessed
his son; whatsoeuer thou wilt do is
good. A dream & thou seest, shal appear, but
tell it to no man. To make wedding is good,
to buy a seruant; to build houses; to change
flocks of Sheep from place to place; to tame
beasts, and to sow seeds is good. A child that
is bozn shal be a fighter, and he shal haue many
things: that is lost shal be found; to
change Bees is good. A sick man shal long
till, or soon arise: to let blood at euen is
good.

The 21. day, *Saul* was bozn.

A the xxi. day of y Moone *Saul* was bozn,
first King of the Iews. A dream is true &
come to passe within four dayes. A child
that is bozn shal find much evil, he shal be a
lecher, and witty, or a traitor and trauellous.
Saul took the last blessing of his Father; it
is good to heal Swine and other Beasts; it
cometh to abstain from gaming: to go in y
is good, a sick man shal arise; that shal

be found; let no blood neither day nor night.

The 12. day, *Joseph* was born.

In the xxii. day of the Moon *Joseph* was born: it is a day of holinesse; if thou dost any errand, thou shalt find it grievous: dreams shall be certaine, and shall come to pass. A child born, in all days shall be a purchaser, merry, safe and religious. A sick man both late is confirmed & healed. Woes to change from place to place, is good: and to let blood all day is good.

The 23. day, *Benjamin* was born.

In the 23. day of the Moon, *Benjamin* was born, Son of the right side, the East of the Patriack *Jacob*. Whatever thou wilt do is good: a dream that thou seest, shall turn to sooth, and nothing shall trouble thee, and other while it was wont to fall within eight dayes. To take a wife is good, to make wedding, to lay foundations, to open new earth, and to tame beasts is good. A child born shall be a stout, cast & many adventures he shall have, and in sins he shall die. A sick man shall rise: it is good to let blood.

The 24 day *Goliath* was born.

In the xxiiii. day of the Moon *Goliath* was born, a dream that thou seest, signifieth the

beal

health and nothing shall annoy : a child
born shall be suddenly in his actions, and do
wonderfull things, a sick man shall languish
and be healed : to let blood before their hour
is good.

The 25 day, the Plagues of Egypt.

In the xxv. day of the Mo^{on}, our Lord sent
signes into Egypt by Moses, & in each day
he passed the red Sea ; He that taketh the
Sacrament shall ope a perillous death, fear
is threatned. The dream signifieth hard
things, and with in ten dayes it was wont
to come early, then bow thy head into the
East ; a child born shall be an evil man, ma-
ny perils he shall suffer ; a sick man shall
sustain insury, and unneath escape, it is
good to let blood.

The 26 day Moses dryed the red Sea.

In the xxvi day of the Mo^{on}, Moses dryed
the red Sea : In that day Jonathan the son
of Saul was born, and Saul died with his
son. Thou shalt begin nothing : the dream
shall be certaine, and turned into joy. Pil-
grims must beware of Spyes, & Enemies.
A child born shall be full lovely, but neither
rich nor poore. A sick man shall travell and
arise, if he have the dropsie, he shall ope : to
let

let blood a little is needfull.

The 27. day, Manna sent.

In the xxii. day of the Moone, our Lord rained Manna to the children of Israel; what ever thou wilt do is good, use diligence; a dream & thou seest that come either to good or evil. A child born that be of long life, and most loved, & if a man, neither rich nor poor; a sick man shall rise to life, he shall be holden in much language, but shall be healed, folds of sheep from place to place to change is good. To let blood in the evening is good.

The 28. day, good to pitch Tents.

In the xxviii. day of the Moone, what may begin, and Tabernacles fixed in y desert; whatever thou wilt do is good; a dream that thou seest shall turn into joy. A child born shall be much loved, he shall be holden in sickness, a sick man & fasteth in infirmity, soon shall be saved, to let blood in the even, is good.

The 29. day, the Jews go into Canaan.

In the xxix. day of the Moone, the Jews went into the Land of Canaan, Herod the King cut off the childrens heads. Begin nothing: the dream shall be certain and good, gladness and joy it signifieth, an errand begun is good to fulfill, to take wife

is

is good, but yet make no dowres, nor write Testaments. A childe borne shall be of long Life, wise, holy, and meek. To fish and hunt is good, a sick man shall not be grievously sick, but escape. It is good to be let blood.

The 30. day, *Samuel* was born.

A In xxx. day of the Moon; Samuel the Prophet was born, whatsoever thou wilt do, is good. A dream that appeareth to thee certain, & within two dayes thou shalt see, and thou shalt see a red signe in the East within nine dayes. A child borne shall be of long life, and profitable and well measured in each thing. A sick man shall nigh come to death: in no manner let blood. These and many other pertain to men, as the course of the Moon followeth.

4. Of *Saturn*, and his disposition.

Saturn is the first Planet, and the wickedest, and he beginneth the Zodiac but once in thirty yeers, reigneth in each Signe two yeers and a halfe. which is in six Signes, fifteen yeers. And in all the twelve Signes thirty yeeres: And as right as there are twelve Signes in the Zodiac,

Zodiacke, so are there twelbe moneths in the y^eer, each sign to his moneth. Wherefore beware befoze and look where Saturn reigneth in thre winter signs, that is to say, Capricorn, Aquary, and Pisces, and all those seven y^eers and half, shal be scarcenels and dearth of Corn, Fruitt, Beasts and all other things: for in thre y^eers signs he hath might and most power to fulfill his malice, if he be not letted by neighbour hood of any good Planet.

5. What the Thunder signifieth every Moneth of the Year.

Thunder in January signifieth the same y^eer great winds, plentiful of Corn and Cattel peradventure. Thunder in February, signifieth that same y^eer many rich men shal dye in great sicknesse. Thunder in March, signifieth that same y^eer great winds, plenty of Corn, and debate amongst people. Thunder in April signifieth that same y^eer to be fruitfull and merry, with the death of wicked men. Thunder in May, signifieth that y^eer need, scarcenelle and dearth of Corn, and great hunger. Thunder in June, signifieth that same y^eer that woods shall

Shal be oberthrowne wth winds, and great raging shal be of Lions and Wolves, and so like of other harmful Beasts. Thunder in July, signifieth that same yeer shal be good Corn, and losse of Beasts, that is to say, thet strength shal perishe. Thunder in August, signifieth the same yeer sorrow, wailing of many, for many shal be sick. Thunder in September, signifieth the same yeer great wind, plentiful of Corn, & much falling out betwixen man and man. Thunder in October signifieth the same yeer great wind, and scantnesse of Corn, Fruits and Trees. Thunder in November, signifieth that same yeer to be fruitfull and merry, & cheapnesse of Corn. Thunder in December, signifieth that same yeer cheapnesse of Corn, and Wheat, with peace and accord among the people.

9. Of the good dayes for bleeding, and ill dayes for any work.

In every moneth be two evil dayes, one in waxing of the Moone and another in the waning. The Kalender sheweth them and their hours openly enough: in the which dayes, if any folk take sicknesse, or begin
any

any new thing, it is great grace if eber it fare well, or come to good end. And there are fifty Canicular, or Dog-daves, that is to say, from the fifteenth Kalender of August, to the Dones of September, in which daves it is forbidden by Astronomy to all manner of folks to let blood, or take Physick: yea, it is good to abstain from Women: For why, all that time reigneth a Starre, that is called Canicula Canis in Latin, a Hound in English: now of the foresaid Star Canicula, the foresaid fifty daves are called Canicular daves, and biting as a Witch for the kind of the star Caniculas is boyling and brenning as fire, and biting as a Witch whelp: that time the heat of the Sun, and of the Star, is so fervent and violent, that mens bodies at midnight sweat as at mid-day and sweleth lightly, bloweth & brenneth: and if they then be hurt, they be more sick then at any other time, very nere dead. In these daves all venemous Serpents creep fly, and gender, and so they ober set hugely the ayr, in feeding of their kind, so that many men are dead thereby. In these daves a fire is good night and day, and wholesom: seeth your meats and take heed of feeding violently.

And

And from the eighteenth Kalender of October, to the seventeenth Kalend of November, look thou take no cold : for then the powers of man, of earth, & of all things else settle. And they may not open again till the seventeenth Kalend of April: wherefore it is lesse harme for thee to take cold at Christmasse then at this time.

7 To know how a man shall keep himself in health.

If thou wilt keep thee long in health, fly anger, wrath, and envy, and geve thee to mirth in measure: travel safely, so that thou sweate not too much in the Summer, and namely, the Canticular dayes: fly all manner of strong Drincks and hot Spices, burning Meats, especially their excesse. Fast not too long at morn. Sup not too late at night; eat not too hastily, nor overmuch at once, and that that thou eatest chew it wel: every time þ thou eatest, rest a litle after; sleep not after dinner except in May, June, July, and August. And yet the lesse that thou sleepest then, the better it is. To sleep well in the waring of the Night, and to be early up in the Morning, is the better: and
every

every day beware of Myfts, that none enter into thee fasting: for thereof cometh great pestilences and heat. And in great cold and pestilences, eat much Carlike every day with nine Saffron Chiebes, and it will do thee much good. Eat enough in Winter, and the Spring, but little in Summer: look thy meat me well seasoned: in Harbest beware of fruits for they are not good, except they be given thee for medicine: of all manner of meats sodden is the best, eat not too many hot Spices, nor eat but at once: If or better it were to eat seven times in the day, than once thy fill: flesh is more nourishing than fish: eat not too much sower meats, nor salt: for they will make thy bones sore: look thy drink be not too new, nor too old: sweet powdered meats be most wholsome. Of all things take measure and no more: for in measure rests vertue.

8 The perilous dayes of every moneth.

IF the change of every Moon be two dayes, in the which what thing soever is begun, late, or ever, it shal come to good end, and the days be full perillous for many things.

The Book of Knowledge. 23

In January when the Moone is three or
four daues old.

In February, 5, or 7.

In March, 6, or 7.

In April, 5, or 8.

In May, 8, or 9.

In June, 5, or 15.

In July, 2, or 12.

In August, 8, or 13.

In September, 8, or 13.

In October 5, or 12.

In November, 5, or 9.

In December, 3, or 13.

Astronomers say that six daues in the
peer are perillous of death: and therefore
they forbid men to be let blood on them, or
take any drink. That is to say,

The thirde day of the Month of January.

The first day of the Month of July.

The second day of the Month of Octo.

The last of the Month of April.

The first day of August.

The last day going out of December.

These six daues with great diligence
ought so to be kept, but namelp the latter
three, for all the veins are then full. For
then whether man or beast be knitt in them,
within

with in seven dayes, or certainly with in fourteen dayes he shall die. And if they take any drinke with in 15. dayes, they shall die; and if they eat any Goose in these three days, with in forty dayes they shall dye, And if any child be bozn in these three latter dayes, they shal die a wicked death.

Astonomers and Astrologers say, that in the beginning of March the seventh night, or the fourteenth day, let the blood of the right arm: and in the beginning of April, the eleventh day of the left arm: and in the end of May, thirs or fifth day, on whether arm, thou wilt, and thus of all that peere, thou shalt orderly be kept from the Fever the falling Gout, the sister Gout, and losse of thy Sight.

9 *Ptolomies rule for the Zodiack.*

Each mans body is ruled by a certain Signe of the Zodiack.

Wherefore as saith Ptolomeus, If thou be sick in any limbe, do not medicine unto that limbe, for it shall rather hinder then further. And namely, stop blood letting at that time. Thus shalt thou know how the Signes reign in our limbs.

The Sagittary dwelleth in the Thighs and Buttocks: & these three are signs of Harbest

The Capricorn reigneth in the Knees.

The Aquary governeth the Legs & Ankles

The Fish decteth the feet: and these three be the signes of Winter.

The disposition of the Planets.

Saturn, Jupiter, Mars, Sol, Venus, Mercury, Luna.

Saturnius is the cause of death, dearth and peace.

Jupiter is the cause of long peace, rest and vertuous living.

Mars is the cause of drinnesse, debate, & war.

Sol is the cause of life, healt and waring.

Venus is the cause of lusty love & lechery.

Mercurie is the cause of much spech & perchandize and flights.

Luna is the cause of moistnesse, gre at waters and violent floods.

Saturns hour is good and strong to do all things that asketh strength only, & to nough else, save to battle; for it is wondrous evil. That man or woman that bath & Star Saturn to his Planet, he is melancholly, black & goeth swiftly; he hath a bold heart, wicke and bitter as wormwood, he will lightly be woorth

moorth, he is quarrelsome, wittie, covetous and
refull: he eateth hastily, and is fall and in-
firming to lye, with shining eyes as a Cat; he
hath in the forehead a mark or wound of fire,
he is poore, and his cloathes are rent unto a
fine. And thus he hath open signs, and all
his covetous is by other mens possessions,
and not by his own,

Jupiters hour is good in all things, namely
peace, love, accord. Who that hath this Star
his Planet, he is sanguine, ruddy, and go-
dly a large pace, neither too swift nor too soft:
his stature is seemly and shining, he hath a
fair visage, lovely semblance, red lips, fair
cheeks, broad face, good brows; his cloths are
good & strong, he is sweet, peaceable, and soft.
Mars hour is evil and better by night than
day. For it is Masculine on the night, and
feminine on the day: It is good to do any-
thing, but with great strength: by night it
is good to enter battell & also by day, but not
much good as by night. Who that hath
this Starre to his Planet, his making is of
good defence, & oftentimes his face is red
with blood: his face is small and subtil, and
fair, and he hath eyes as a Cat: and all
the dayes of his life, he will accuse many men.

of evil: he hath a wound of a sword in face, he is most cholerick. And thus he hath open signs.

Sols hour is the worst of all other hours: man in this hour may do his wil, save kin & Lords, & that with great strength. So in this hour entrench Battle he shal be dead there. Who that hath this star to his Planet he hath sharp eyes, great speech, and wicked thoughts in his heart, he is wicked & ambitious, neither white nor black, but betwix both: he hath a mark in his face, or a wound, and hath a wound in his body of fire, and is right wicked and grudging in his death.

Venus hour is good in all things, and better on night, then on day. ever til mid-day at mid-day it is not good, for y Sun cover it. On Sunday y ninth hour is Venus hour: sue not then to any Lord nor Potentate if thou do, thou shalt find him worth. that hath this star to his planet, name: he born by night in Venus hour he is: he hath a round face, little forehead, round he hath middle nose, and hairy eyes laughing and litigious, & he hath a mark in his face: his making is fare and plain: his thine his nether lip is greater then the

And who that is bozn under Venus
 he is not in full power he hath a sharpe
 and somewhat crooked, fair hairs, soft
 of running water : he is a singer, he
 geth much after games, and loveth them
 1, and his tales be sweet.

Mercurie's hour from the beginning to the
 ele, is good in all things, & from the mid-
 to the end it is hard, & it is not much bet-
 ter night then on day, & each time of the
 day and day, he standeth before the Sun, or
 the Moon, therefore he hath his power much
 more by night then by day: from morn to the
 middle of the day he hath his power, & from
 the middle to the ninth he hath no power. Who
 is born with this star to his Planet, he hath a
 slender stature, & a sharp long face, long eyes,
 a high nose, great hairs on his eyes, and thick
 hair on forehead, long beard, thin hair, long
 fingers, long feet, long head: he is
 sleek and lovely, he will do each thing to cer-
 tain space ; he is more white then black, and
 sometimes right white, & he hath great should-
 ers: And who so is bozn under Mercurius,
 when he is not in his full power: that is to say
 in the first hour of the day to the ninth he is
 sick and dyp, he hath crooked teeth, & sharp;
 he hath a wound in his body with fire, he is

scourged with wands, or smitten with sword, and men speak evil of him, for ly and manslaughter.

The Moons hour is right good and right evil, from the fourth day to þe seventeenth is good, namely, to all those that are born in it, and from the seventeenth day to the twentieth day it is somewhat good, but not so good, and from the twentieth day, to the twenty-first day, it is evil, namely, to all those that are born in it. Who so hath that Star to his Planet, and is born thereunder, when it is in his full power, he hath a plaine face and pale, sometime quarrelling, and doth evils to men: he hath a seemly semblance, he is rich, and he hath mean stature, neither too long, nor too short: he hath straight legs and hollow eyes. Who that is born under the Star, when it is not in full power, he hath straight face and dry, and is malicious, he hath little teeth, a bulgine; that is to say, a white streak in the ear.

12. The condition of Man discovered by Creatures.

- 1 Naturally a man is hairy as the Lion.
- 2 Strong and worthy as the Oxe.
- 3 Large and liberal as the Cock,
- 4 Avaritious as the Dog.

The Book of Knowledge.

33

- 5 Hardy and swift as the Hart.
- 6 Debonaire and true, as the Turtle-Dove
- 7 Mercifull as the Leopard.
- 8 Gentle and tame as the Dove.
- 9 Crafty and gullefull as the Fox.
- 10 Simple and mild as a Lamb.
- 11 Shrewd as the Ape.
- 12 Light as the Horse.
- 13 Soft and pittifull as the Bear.
- 14 Dear and precious as the Elephant.
- 15 Good and wholsome as the Vnicorn.
- 16 Idle and sloathfull as the Ass.
- 17 Faire and proud as the Peacock.
- 18 Gluttonous as the Wolf.
- 19 Envious as the Witch.
- 20 Rebel & inobedient as the Pightingale
- 21 Humble as the Pigeon.
- 22 Fell and foolish as the Ostrich.
- 23 Profitable as the Pilgrime.
- 24 Dissolute and vagabond as the Goat.
- 25 Spitefull as the Pheasant.
- 26 Soft and meek as a Chicken.
- 27 Moveable and varying as the Fish.
- 28 Lecherous as a Boar.
- 29 Strong and puissant as a Camel.
- 30 Traiterous as the Mule.
- 31 Advised as the Mousse.
- 32 Reasonable as an Angel.

And therefore he is called the little world.
or else he is called all creatures. for he will
take part of all.

13. The Description of the Government
and of the four Complexions, with the
four Seasons of the Year, and the
twelve signs for each Moneth.



If each man and woman reigneth the Pla-
nets, and every Sign of the Zodiack, and
every prim Quality, & every Element, and
every complexion: but not in every one like,
for

for in some men reigne one moze, & in some
reigne another: and therefore men be o
f the same manner, as shall be made apparent.

12. Of the four prime Qualities.

Four prime Qualities there be; that is to
say, Coldness, Heat, Dryness & Moisture,
which be contraries: & therefore they may
not come nigh together without a mean; for
the hotness on y^e one side bindeth them toge-
ther, and coldness on the other side. Also hot-
ness and coldness are two contraries, and
therefore they may not come nigh together
without a mean, for the moistness on the one
side bindeth them together, & dryness on the
other. Moistness is cause of every thick sub-
stance, & of every sweet taste: And there again,
dryness is cause of every thin substance, & of
every sower stinking taste: & also hotness is
cause of every red colour, and large quantity.
there again coldness is cause of every white
colour, and little quantity. These four prime
Qualities in their combination make y^e four
Elements. As y^e moist and hot, the Fire hot
and dry, the Earth dry and cold, the Water
cold and moist. The Air & Earth are two
contraries, and therefore they may not come
nigh together; but as fire binds them on t^h

one side, and the water on y^e other side. Also Fire and water are two contraries, & therefore they may not comenigh together; but as y^e a^r betw^en them binds on the one side, & the earth on the other side. The fire is sharp subtil and moveable: The Ayre is subtil, moveable, corpulent, & dul: The Earth is corpulent & thicke: The water is moveable, corpulent and dull: The Earth is corpulent, dull & unmoveable. In the heart of the earth is the Center of the World, that is to say, the midst point: & in every Center is Hell. And there again about the Fire are the stars, & about them in Heaven Chrystalline; that is to say, Waters of all blisse, departed in nine orders of Angels, then is Heaven in the highest rooms, and largest. And there again is Hell in y^e lowest, narrowest and straightest place.

Right as there be four Elements, so there be four Complexions, according in all manner of qualities to these four Elements.

The first is Sanguine; that is to say blood genozed in the Liver, Limbs, and like to the Ayre,

The second is Cholor, genozed in the Gal, and like thereto, & it is according to the fire.

The thirde is Melancholly, genozed in the Spleen, and like to the dregs of blood, and it p^{ro}cedeth to the earth. The

The Book of Knowledge.

3

The fourth is *Flegm*, geendred in y lungs like to Gall, and it accoꝝdeth to the Water.

A Sanguine man much may, and much coveteth, for he is most hot.

A Cholerick man much coveteth, and little may, for he is hot and dry.

A Melancholious man little may, and little coveteth, for he is dry and cold.

A Flegmatick man little coveteth, and little may, for he is cold and moist.

A Sanguine man is large, lovely, glad of cheer, laughing, and ruddy of colour, steadfast, fleshy, right hardy, mannerly, gentle, and well nourished.

A Cholerick man is guileful, safe and wrathful, traitterous, and right hardy, small, dry and black of colour.

A Melancholious man is envious, forry, contentious hard, false, guileful, dreadful, slothful, and cleer of colour.

A Flegmatick man is slumbry, sleepey, slow, sleightful, rhumatick, dull and hard of wit, fat visage, and white of colour.

15 The yeer divided with the knowledge of the state of mans body by Urine.

In the y^r be four quarters, ruled by these four Complexions; that is to say, the Spring

The Book of Knowledge.

Spring, Summer, Harbest and Winter :
Spring hath thre moneths, that is to say,
March, April, May, and it is Sanguine
complexion. Summer hath also thre mo-
neths, that is to say, June, July, and August,
and this quarter is Cholerick complexion.
Harbest hath also thre moneths, that is to
say, September, October, & November, and
this quarter is melancholious complexion.
Winter hath also thre moneths, that is to
say, December, January, and February,
and this quarter is flegmatick complexion.

Each day also these four complexions
reigneth, that is to say, from thre after
mid-night, nine reigneth Sanguine, and
from nine after mid-night, to thre after
mid-day, reigneth cholerick, and from thre
after mid-day to nine after mid-day, reign-
eth melancholy, and from nine after mid-
day to thre after mid-night reigneth flegm.

Also in the four quarters of the World,
reigneth these four Complexions : that is to
say, Sanguine in the East, Cholerick in the
South, Melancholy in the West, and
flegme in the North.

Also the four Complexions reign in the
four ages of Man : that is to say Choler in
childhood, Sanguine in manhood, flegme in
a

age, and Melancholy in old age. Childhood is from the birth to fourteen yeers full done. Manhood is from thence to Thirty yeers of age, and from thence to fifty yeers. And old from thence to fourscore yeers, and forth, to death.

All his four Complexions reigneth in the four parts of mans body.

Choler reigneth in all the soulet Limb from the bzeast upward.

Sanguine reigneth in all small Limbs from the Midsse to the Weland.

And Flegme reigneth in all nourishin Limbs, from the Reines to the Midsse.

And Melancholy reigneth in all Limbs from, the Reines downward.

Wherefore every mans Urine is cast to four that is to say. Corkil, superface, midst of the ground, every part of the Urine to his part of Mans body: and therefore to four things in every Urine we must take heed, that is to say, Substance, quantity, colour, and the content. These substances there are; that is to say, thick, thin, and mofole.

The Book of Knowledge.



Thick substance be-
tokeneth very much
moistnesse.

Thin substance beto-
keneth much drynesse.

A middle substance
betokeneth temperance

Also three quantities
be in Urine, that is to
say, much, little, mean.

Much quantity betokeneth great cold.

Little quantity betokeneth great heat.

Mean quantity betokeneth temperance.

Also take heed to the taste, whether it be
sweet or not.

Sweet taste betokeneth health.

And other taste betokeneth sicknesse.

Also in Urines be twenty colours, of the
which the first ten betoken cold, and the o-
ther ten betoken heat.

The ten colours that betoken cold are
these.

The first is black, as dark coale, and co-
meth of livid going before.

The second is like to lead, and those two
betoken mortification.

The third is white as clear water.

The fourth is lardick, like to whey.

The fifth is carapose like grey russet, or to Camels hair.

The sixt is yelow, like to fallow leaves falling off trees: and those four colours betoken indigestion.

The seventh is subpale, that is to say, not full pale.

The eight pale like to some sodden flesh.

The ninth is substrine, that is to say, not full strine.

The tenth is strine, like to pomfiter, or to right yelow flowers.

And these four colours token digestion.

Now we have seen the colours which betoken cold: so we will see the other ten which betoken heat.

The first is subruse, that is to say, not full ruse.

The second ruse, like to fine gold.

And those two colours betoken perfect digestion: so the urine be middle of substance, middle of quantity, sweet of taste, and without contents.

The third is subruse, that is to say full red,

The fourth is red like Saffron dirt.

The fifth is subrugund, that is to say, not full rubigund.

The

The first is rubicund, like a strong flame of fire. And these four colours betokeneth passing of digestion.

The seventh Ynopose, like to white wine.

The eighth is Kinanos, like to rotten blood. And these two betokeneth adustion.

The ninth is green as the Colestock.

The tenth is a black as clear black horn, & this black cometh of a green going before. And these two betoken adustion and death.

In Urine be eighteen contents, that is to say, Circle ampul, grains, clouds, scum, atter fatness, humour, blood, gravel, hairs, scales, bran, crinodose, sperm, dust, ekses, sedimen, or ypostas.

The Circle sheweth all the qualities of the head.

Ampul, that is to say, Creme sheweth also the brain disturbed.

Grains betoken of rheum and glut.

Clouds sheweth vice in the small limbs.

Scum, that is to say foam, sheweth ventosities, and often the Jaundies.

After, that is to say quittance sheweth vice of the reins of the Bladder, or the Liver.

Fatness, as oile drops, sheweth wasting & dissolution of the body, namely of the loyns.

Humour like glet, or like dregs of blood,

oz rotten gall, it sheweth vice of the mid-
riffle oz above, oz beneath.

Blood, sheweth vice of the Liver, oz of the
reins, oz of the bladder,

Gravel, sheweth the stone.

Hairs, sheweth the dissolution of the fat-
nesse of all the body, especially the reins.

Scalos and bran, sheweth the third spice
of Feberick incurable.

Sperm, that is to say, mankinde, sheweth
too much leachery.

Dust, sheweth the Gout, oz a woman con-
celved.

Eskes, the priby harness to be gresved,

Sedimen, that is to say, clouds in the
ground of the urine, oz breaking upward.

The circle called Ipostas, that is to say,
the ground, and it hath most signification of
all, and namely of the lower pars.

Of every mans body be four principall
limbs, that is to say, Soulet limbs, small
limbs, nourishing limbs, and gendring
limbs.

Soulet limbs, be the brains, and all that
are thereabout down to the weland.

Small limbs, be the heart, and the lungs
and all that be about them, betwixt the we-
land and the mid-riffe.

D

Nourishing

Nourishing limbs, be the liver, milke, gall, and guts, & all that be about them, between the weland and the mid-riſſe, and the reins. **Gendering** limbs, be the reins bladder, priue harnets, and the limbs about from the reins downward.

16. An A. B. C. whereby thou mayest know what Planet every man is born; his fortune, and time of his death.

A C. 1. J. S. 1. B. R. 2. Q. R. 2. G. L.
3. D. P. 4. C. D. 6. U. 2. L. 7. F. 8.
P. 1. E. 9.

Diuide this by 9. unto a hundred; and if 1. or 8. be over then the Sun is his Planet; if 2. or 9. be over, then Venus is his Planet; if 3. be over, then he is of Mercury, if 4. be over, then he is of the Moon; if 5. be over, then he is of Saturn; if 6. be over then he is of Jupiter: if 7. be over, then he is of Mars.

Adam 31. Anoren 1. Aldon 25. Nufos 12. Benaster is in 9. Becus 9. David 9.

Also here followeth another A. B. C. to know by, of what Sign in the Zodiack every man is, & is to say, under which Sign he is born, and to which sign he is most like. Also hereby

The Book of Knowledge.

43

here thou mayest know his fortune, and the moment in y which he shall dye. Also hereby thou mayest know the fortune, & infortune of many things, Towns, Cities and Castles.

A. 2. B. 2. C. 20. D. 41. E. 5. F. 34. G. 3.
H. 20. I. 10. K. 13. L. 42. M. 12. N. 22. O.
P. 21. Q. 24. R. 27. S. 22. T. 91. U. 13.
V. 20. W. 28. Z. 7.

If thou wilt know by this A. B. C. any man, as is said before, take his name, & his Mothers name. And also, if thou wilt know of any Town by this A. B. C. as it is said before, then take that Towns name. And the name of the City of Jerusalem, for that is the Mother of all Towns, and then count the letters of the names by the number of this A. B. C. and when thou hast all one divide this by 28. and if 1. or 2. be over, then that thou seekest longeth to y Wether, and if three. 4. or 5. be over, then that that thou seekest longeth to the Bull, and if 6. or 7. be over, then longeth it to the Twins, and if 8. or 9. be over, then longeth it to the Crab, and if 10. 11. or 13, then longeth it to the Lynx, and if 13. or 14. then longeth it to the Virgin, and if 15, or 16. be over, then long-

D 2

eth

The Book of Knowledge.

eth it to the Ballance, and if 17, 18, or 19. then
 longeth it to the Scorpion, and if 20, or 21.
 then longeth it to the Sagitary, and if 22, or
 23. then longeth it to the Capricorn, and if
 24, or 25. then longeth it to the Aquary, and
 if 26, 27, or 28. then longeth it to the Fish.

Another Alphabet.

Divide any thing in seven by the proper
 name of those letters: I will tell which
 of the seven it is, by the other number divid-
 ed by nine.

A	3	I	3	R	8
B	4	K	5	S	13
C	2	L	6	T	2
D	2	M	25	U	33
E	3	N	25	V	98
F	4	O	12	P	56
G	2	Q	13	Z	56
H	5	R	14		

18. To know the Weather that sha-
 be all the yeer, after the change of every
 Moon, by the Prime Dayes.

Sunday Prime, dry Weather.
Monday Prime, moist Weather.

Tuesday

Tuesday Prime, cold and windy.

Wednesday Prime, marvellous.

Thursday Prime, fair and clear.

Friday Prime, fair and foul.

Saturday Prime, rain.

19. A rule to know upon what Letter,
what Hour, what Minute, as
followerh.

Prime upon Hours, Minutes.

A	29	9
B	4	5
C	13	1
D	20	18
E	28	12
F	21	4
G	13	40

Wherefore thus reigneth these seven Pla-
nets. First reigneth Saturn, the Jupiter,
then Mars, then Sol, the Venus, then Mercu-
ry, and then Luna. Saturn is Lord on Satur-
day, Jupiter is Lord on Thursday, Mars is
Lord on Tuesday, Sol on Sunday, Venus on
Friday, and Mercury on Wednesday, & Lu-
na on Monday: Saturn, Jupiter, Mars, Sol, &

D 3 Mercury

Mercury is masculine; & is to say, Man kind
Venus and Luna are feminine; that is to say
Women kind: Saturn, Mars & Luna are evil
Planets: Jupiter, Sol and Venus be good
Planets, Mercury is changeable.

On Saturday the first hour after midnight
reigneth Saturn, the second hour Jupiter, the
third hour Mars, the fourth hour Sol, the fifth
hour Venus, the sixth hour Mercury, the se-
venth hour Luna.

And then again, Saturn the eighth hour
and Jupiter the ninth hour, Mars the tenth
hour, Sol the eleventh hour, Venus & twelfth
hour, Mercury the thirteenth hour, and Luna
the fourteenth hour. Then again, the third
day time, Saturn the fifteenth hour, Jupiter
sixteenth hour, Mars & seventeenth hour, Sol
the eighteenth hour, Venus & nineteenth hour
Mercury the twentieth hour, & Luna the on-
and twentieth hour. And again the fourth
time, Saturn the 22 hour, Jupiter & 23 hour
Mars the 24 hour: and then beginneth Sol, in
the hour after midnight on & Sunday, Venus
the second hour, Mercury the 3 hour, Luna
the fourth hour, Saturn the fifth hour, and the
sixth hour by hour, and Planet by Planet in
order as they stand: each Planet to his own
day reigneth evermore certainly, & first hour

the eighth hour, the sixteenth hour and the 22 hour, and so forth, every one after another, & next after that resigneth the Planet that is next in order, as thus; Saturn, Jupiter, Mars, Sol, Venus, Mercurius and Luna.

20. Of the most best and profitable days that be in the ycer to let blood.

In the beginning of March, that is to say the first and the tenth day, thou shalt draw out blood of the right arm.

In the beginning of April, of the left arm, and that in the 11 day for the sight. In the end of May, of which arm thou wilt and that against the Feber: and if thou so doest, neither thou shalt lose thy sight, nor thou shalt have no feavers how long thou livest.

Quot retinente vita & non sit mortis

Imago:

Si semper fuerint vivens morietur & infra.

Godhap. Wisap. Wisap.

Best.	1	13		
	2	14	24	
	3	16	26	
	4	17	23	
Best.	6	18	27	
	11	8	10	
		20		

Sorow, & earth.

Est vesper Esplaton Deam pull
Philosophie.

Wita.	7	19		
	7	21	28	
	9	23	29	
	13	25	30	
Wita.	15			

Heaviness, & p.

Collige per numeros aliquid cupus esse.
Pandre junge simulatum feriaque diem.

A	3	B	15	R	4
B	6	L	21	S	29
C	12	M	19	T	28
D	20	P	31	U	4
E	26	G	32	F	6
F	35	H	14	V	6
G	3	N	16	Z	3

Sunday

Sunday	13
Monday	18
Tuesday	15
Wednesday	11
Thursday	11
Friday	15
Saturday	26

Thus endeth the Sphear of Platon.

Whosoever in the seventh day of March
lets blood in the right arm, and in the
eleventh day of April in the left arm, he shall
not lose the sight of his eyes.

In the four or five last dayes of May, if
both armes be let blood: he shall have no fe-
vers.

Whosoever in the first day of the Moneth,
falleth into any infirmity the thirde day ensu-
ing is to be feared, which if he passe, he shall
escape till thirty dayes.

Whoso falleth in the second day, though
he be long sick he shall be delivered.

He that falleth in the thirde day, at next
Change shall be delivered.

He that falleth sick in the fourth day, he
shall be grieved to the 28 day, which if he
passe he shall escape:

He.

He that falleth sick the first day though he suffer grievously, he shall escape.

He that falleth the first day, though he seem to be healed, nevertheless in the fifth day of the other moneth he shall be dead.

He that falleth the seventh day without grief, he shall be delivered.

He that falleth the eighth day, if he be not whole at the twelfth day, he shall be dead.

He that falleth on the ninth day, though it be with great grief, he shall escape.

He falleth the tenth day, without doubt, he shall be dead.

He that falleth the eleventh day, he shall be delivered the next day.

He that falleth the twelfth day, except he be delivered within two dayes, within fifteen, he shall be dead.

He that falleth the thirteenth day, till the eighteenth day he shall be sick, which if he passe, he shall escape.

He that falleth sick the fourteenth day shall abide sick till the sixteenth day, and so he shall escape.

He that falleth sick the sixteenth day, except he recover within eighteen dayes, he shall be dead.

He that wareth sick the sixteenth day, though

he be grieved 24 dayes, the 28 day he shall escape.

He that wareth sick the seventeenth day, he shall dye the tenth day.

He that wareth sick the eighteenth day, soon shall be healed.

He that wareth sick the nineteenth day, also shall escape.

He that wareth sick in the twentieth day, in the first day he shall escape: but nevertheless in the moneth following he shall be dead.

He that wareth sick the 21 day, except he run into perill of death within ten dayes of that other moneth he shall be delivered.

He that wareth sick the 22 day except he run into perill of death within ten dayes of that other moneth, he shall be delivered.

He that wareth sick the 23 day, though it be with grievousnesse of paine, in the other moneth he shall be delivered.

He that wareth sick the 24 day, in the 27 day he shall be delivered; but nevertheless, in the moneth following he shall be dead.

He that wareth sick the 25 day, though he suffer a little, nevertheless he shall escape.

He that wareth sick the 26 day, though he suffer to the out passing, nevertheless in that other moneth, he shall be delivered.

He that falleth sick in the 27 day, it menaceth death.

He that falleth sick in the 28 day, it menaceth death.

He that falleth sick in the 29. day, by little and little in that other moneth he shal be deliuered.

He that falleth sick on the 30. day, it is a doubt whether he shall passe any of these.

Also he that waxeth sick in the 31. day, whether he escape it is unknown.

51. Here followeth the nature of the twelve Signs.

ARies is hot and dry of the nature of the fire, and governeth the head and face of man, and it is good for bléeding, when the Moon is in it, save in the part it governeth and culeth.

Taurus is evill for bléeding.

Taurus is dry and cold of the nature of Earth and governeth the neck, and the knot under the thyoat and is evill for bléeding.

Gemini is evill for bléeding.

Gemini is hot and moist, of the nature of the ayre & governeth the shoulders, the arms the hand, and is evill for bléeding.

Cancer is indifferent for bléeding.

Cancer

Cancer is cold and moist, of the nature of water, and governeth the breast, & stomach, and the milke, and is indifferent, neither too good, nor too bad for letting blood.

Leo is evill for bléeding,

Leo is hot and dry, of the nature of fire, and governeth the back and the sides and is evill for blood letting.

Virgo is indifferent for bléeding.

Virgo is cold and dry of the nature of the earth and governeth the womb, and the inward parts, and is neither good nor evill for bléeding, but between both.

Libra is right good for bléeding.

Libra is hot and moist of the nature of the ayre, and governeth the navel, the reins, and the lower parts of the womb, and is very good for bléeding.

Scorpio is indifferent for bléeding.

Scorpio is cold and moist of the nature of the water, and governeth the natures of man, and is neither good nor bad for bléeding but indifferent between both.

Sagitarious is good for bléeding.

Sagitarious is hot and dry, of the nature of fire, and governeth the thighs, and is good for bléeding.

Capricornus is evill for bléeding.

Capricornus

Capricornus is cold and dry, of the nature of the earth, and governeth the knees, and is evil for bleeding.

Aquarius is indifferent for bleeding.

Aquarius is hot and moist, of the nature of ayre, and governeth the legs, & is neither good nor evil for bleeding.

Pisces is indifferent for bleeding.

Pisces is cold & moist, of the nature of water, and governeth the feet, and is neither good nor evil for bleeding, but indifferent.

No man ought to make incision, nor touch with Iron y^e members governed of any sign, the day that the Moon is in it, for fear of the great effusion of blood that might happen.

For likewise when the Sun is in it, for the great danger and perill that might follow thereof.

22. The Anatomy of mans Body, with the number of the bones, which is in all two hundred forty eight

In the top of the head is a bone that covereth the brain, the which Prolomeus called the capitall bone. In the skull be two bones, which be called Parietals that holdeth the brain close and steadfast. And more lower in the brain is a bone called the crowne of the head :

head: and one the on side, and on the other, be
no holes, within the which is the Palate,
the roof bone. In the part behinde the head be
four like bones, to the which the chain of the
neck holdeth. In the nose be two bones.
The bones of the chaps above be eleven,
and of the nether jaw be two above the op-
posite of the brain. there is one behinde na-
med Collaterall. The bones of the teeth be
thirty eight before, four above & four under-
neath, sharp edged for to cut the morsels,
and there is four sharp, two above, and two
underneath, and are called Connes, for they
be like Connes teeth: After that are sixteen
that be as they were hammers, or grinding
teeth, for they chew and grinde the meat the
which is eaten, and there are four above
on every side, and four underneath: And
then the four teeth of sapience on every side
of the chaps, one above, and one underneath.
In the chin from the head downward are
thirty bones called knots or joynts: In the
breast before seven bones, and on every side
twelve ribs: By the neck, between the
head and shoulders, are two bones named
the Thars, and the two Shoulder blades:
From the shoulders to the elbows in each
arm is a bone called Ainto: From peibow

to the hand bone, in every arm be two bones that are called Canes: in each hand be eight bones, above the palm be four bones, which are called the comb of y hand. The bones in the finger in each hand be fifteen, in every finger thre. At the end of the ridge are y huckle bones, whereto are fastned the two bones of the thighs: in each knee is a bone cal'd the knee plate. From the knee to the foot in each leg be two bones called Canes, or marrow bones. In each foot is a bone called the ankle or pin of the foot, behind the ankle is the heel bone in each foot, the which is the lowest part of a man, and above each feet is a bone called the hollow bone. In the plant of each foot be four bones: then are the thumbs of the foot, in each of which are five bones; the bones of the toes in each foot are fourteen. Two bones are before the belly, for to hold it steadfast wth y two branches. Two bones in the head behind the ears, called Oculares: we reckon not the tender bones of the end of the shoulders, nor of the sides, nor divers little gristles and spelders of bones, for they are comprehended in the number aforesaid.

23. The use and order of Phlebotomy, with the names of the Veins, and where they rest.

The vein in the midst of the forehead would be letten blood for the ache and pain of the head, and for Fevers, Lethargy and for the Pegrin in the head.

About the ears behind be two veins, the which be let blood to give cleer understanding, and vertue of light hearing, & for thicke breath, and for doubt of Peaselry or Lepry.



In the temple be two veins, called the Arteries for that they heat, which are let blood, for to diminish, & take away the great repletion, and abundance of blood that is in the pain, that might annoy the head & the eyes, and it is good against the Gout, y Pegrin, and others other accidents that may come to

the head. Under the tongue are two veins that are let blood for a sickness called the Sequary, and against the swelling and Apostumes of the throat, and against the Squinancy, by the which a man may die suddenly for default of such bleeding.

In the neck are two veins called Originals, for that they have the course and abundance of all the blood & governeth the body of man, and principally the head, but they ought not to be let blood without y^e counsell of the Physitian: and this bleeding availeth much to the sickness of the Leprey, when it cometh principally of the blood. The vein of the heart taken in the arm, profiteth to take away humors, or evil blood that might hurt y^e chamber of the heart, and is good for them that spit blood, and that are short-winded by y^e which a man may dye suddenly for default of such bleeding. The vein of the Liver taken in the arm, swageth the great heat of the body of man, and holdeth the body in health: and this bleeding is profitable also against the pellowares and apostumes of the Liver, & against the Palsie, whereof a man may die for default of such bleeding.

Between the master finger and the leech Anger to let blood helpeth the dolours that come

The Book of Knowledge.

43

come in the stomack and side, as Botches
and apostumes, and others other accidents
that may come to these places by great abun-
dance of blood and humors.

In the sides between the womb and the
panch are two veins of the which that of the
right side is let blood for the dropsie, & that of
the left side for every sickness that cometh a-
bout the Wilt: & they should bleed according
to the fatnesse or leanness of the party: take
good heed at four fingers nigh the incision:
and they ought not to make such bleeding
without the counsell of the Physitian.

In every foot be three veins, of the which
three, one is under the ankle of the foot, ra-
ted Sophon, the which is let blood for to
wage and put out divers humors, as botch-
es and impostumes that cometh about the
roins, and profiteth much to women, for to
cause the menstruosity to descend, and delay
the Emroids that cometh in the secret
places, and other like.

Between the wreats of the feet and the
great toe, is a vein the which is let blood
for divers sicknesses and inconveniences, as
the pestilence that taketh a person suddenly
by great super-abundance of humor, & this
letting must be made within a natural day,
that

that is to say, within 24 houres after that the sickness is taken of the Patient, and befoze that the Feaver came on him: and this blöding ought to be done according to the copulence of the Patient.

In the angles of the eyes be two veines, the which be let blood for the rednesse of the eyes, or watry, or that runneth continually, and for others other sicknesses that may happen and come by over great abundance of humours and blood.

In the vein of the end of the nose is made a blöding, the which is good for a red pimpled face, as red drops, pustules, small scabs, and other infections of the heart, that may come therein by too great repletion, and abundance of blood and humours, and it abateth much against pimpled noses, and other like sicknesses.

In the mouth in the gums be four veines that is to say, two above, and two beneath the which be let blood for chaulking and canker in the mouth, and for tooth ach.

Between the lip and the chin is a vein that is to let blood to geve amendment unto them that have an evil breath.

In each arm be four veins of y^e which the vein of y^e head is the highest, the second ne

from the Heart, the third is of the Liber
and the fourth is from the Milt, other wise
called the low Liber-vein.

The vein of the head taken in the arm,
ought to bleed for to take away the great re-
pletion and abundance of blood & may annoy
the head, the eyes, and the brain, and abasleth
greatly for changeable heats, and swelling
aces, and red, and for others other sicknes-
es that may fall and come by great abun-
dant of blood.

The vein of the Milt, other wise called the
low vein, should bleed against Feaver Ter-
tians and Quartains, and it ought to be
made a wide, and a lesse deep wound than in
any other vein, for fear of winde that it may
gather; and for a more inconueniencie, for
fear of a sinew that is under it, that is called
the Lizard.

In each hand be three veins, whereof that
aboue y thumb ought to bleed, to take away
the great heat of the visage, and for much
thick blood and humours that be in the
head, and this vein delayeth more then that
of the arme.

Between the little finger and the leech fin-
ger is letting of blood, that greatly abasleth
against all Feavers, tertians and quartians

and against the flames and others other let-
tings, that come to the paps and milke.

In the thigh is a vein, of the which bleed-
ing aballeth against pain of the Genitals;
for to put out of man's body humours that
are in the groins.

The vein that is under the ancle of the
foot without, is named Sciot, of the which
bleeding is much wroth against the pain of
the flanks, and for to make a void and issue
others humours which would gather in the
said place; and it aballeth greatly to women
to restrain their menstruosity, when they
have too great abundance.

24. Of the Yeer with the growth of things.

There be in the year four quarters the
which are named thus, Ver, Hyem,
Æstas & Autumnus. These are the four sea-
sons in the year. Prime time is in Spring
the year containing February, March and
April. In these three moneths every gra-
thing growing beginneth to bud & flourish.

When cometh Summer, as May, June and
July, & in these three moneths every hea-
vily grain and tree is in his most strength and
beaut.

beauty, and then the Sun is at the highest. Next cometh Autumn, as August, September and October, wherein all fruits wax ripe, and are gathered and housed.

Then cometh November, December, and January, and those three moneths be in the winter; that time the Sun is at the lowest, and is of little profit. The Astronomers say, that the age of man is threescore and twelve years, and that we liken but one whole year; for evermore we take six years for every moneth, as January or February, and so forth: for as the year changeth by the twelve months into twelve diverse manners, so doth man change himself twelve times in his life, by twelve ages, & every six times six maketh thirty six, and then man is at the best, also at the highest: & twelve times six maketh threescore and twelve, and that is the age of man. Thus you may count and reckon for every moneth six years or else it may be understood by the four quarters and seasons of y^e year: so man is divided into four parts, as to youth, strength, wisdom, & age. He is to be eighteen years young, eighteen years strong, eighteen years in wisdom, & the fourth eighteen years to go to the full age of threescore and twelve.

$$\begin{array}{r} 64 \\ 64 \\ \hline 32 \end{array}$$

25. The change of Man twelve times according to the Moneths.

HE must take the first six peeres for January, the which is of no vertue nor strength, in the season nothing on the earth groweth. So man after that he is born, till he be six peeres of age, is of little or no wit, strength or running, and may do little or nothing that cometh to any profit.

Then cometh February, and then the dayes lengthen, and the Sun is more hotter: then the fields begin to wax green. So the other six peeres till he come to twelue, the child beginneth to grow bigger, and is apt to learn such things as is taught him.

Then cometh the moneth of March, in which the Labourer soweth the earth, and planteth trees, and edificeth houses. The child in these six peeres wareth big, to learn doctrine and science, and to be fair and pleasant, and loving; for then he is eighteen peeres of age.

Then cometh April, that the earth and the trees are covered with green flowers; and in every party goods encrease abundantly.

Then cometh the young man to gather the sweet flowers of hardinesse; but then beware betat th cold winds & storms of vices beat
not

not down the flowers of good manners, that should bring a man to honour, for then he is t twenty four years of age.

Then cometh May, that is both faire and pleasant; for then Birds sing in Woods and Forrests night and day, the Sun shineth hot: then man is most lusty, mighty, and of proper strength and seeketh playes, sport, and manly pastimes, for then he is full thirty years of age.

Then cometh June, and then the Sun at the highest in his meridianal; he may ascend no higher in his Station. His gleaming golden beames ripeneth the Corn: and then man is thirty six years, he may ascend no more, for then nature hath given them courage and strength at the full, and reyneth the seeds of perfect understanding.

Then cometh July, that fruits be set ou sunning, & our Corn a hardning: but then the Sun beginneth a litle to descend downward. So the man goeth from youth toward age, & beginneth for to acquaint him with sadnesse, for then he is come to forty two years of age.

After that cometh August, then we gather in our Corn, & also the fruits of the earth, and then man doth his diligence to gather for to find himself, to maintain his wife, children
and

and househould when age cometh on him, and then after that six years he is forty seven years of age.

Then cometh September, that Vines be made, & the fruits of the trees be gathered: and therewithal he doth freshly begin to garnish his house, and make provision of needful things, for to live with in winter, which draweth very neer: then man is in his most stedfast and covetuous estate, prosperous in wisdom, purposing to gather and keep as much as shall be sufficient for him in his age, when he may gather no more: and then he is fifty four years age.

Then cometh October, when all is gathered, both Corn & other manner of fruits, also the Labourers Plow, and sow new seeds of the Earth for the year to come, And then he that nought soweth, nought gathereth: and then in these six yers a man that take himself unto God, for to do penance and good works, and then the benefits y year after his death, he may gather and have spiritual profit: and then man is fifty term of three score years.

Then cometh November, that the dayes be very short, & the Sun in a manner giveth but little heat, and the trees lose their leaves, the fields that were green look hoar & gray; then

all

all manner of hearbs are hīd in the ground, & then appeareth no flower, & winter is come, that the man hath understanding of age, and hath lost his kindly heat and strength: his tēth begin to rot and fall him, & then hath he little hope of long life, but desireth to come to the life everlasting: and these six yēars maketh him thrēscore and six yēars of age.

Last of all cometh December, full of cold, with frost and snow, with great winds, and stormy weather, that a man cannot labour, & Sun is then at the lowest: the trēes and the earth are hīd in snow, then it is good to hold them nigh the fire, and to spend the goods that they got in the summer. For then men begin to wax crooked and feeble, coughing and spitting, and loathsome, and then he loseth his perfect understanding, & his hearts desire death: & these six yēars maketh him ful thrēscore and twelue yēars, and if he live any longer, it is by his good guiding and dieting in his youth, howbeit it is possible that a man may live till he be a hundred yēars of age; but there be few that live so long.

26. The Rutter of the distances of Harbours and Havens in most parts of the World.



The compasse of England round about is
4309 miles.

Venice doth stand from Flanders East
and by South 80 miles

And y next course by Sea from Flanders to
Haffe is this. From Sluse to Calats is 70 m.

From Calats to Bucheffe 80 miles.

From Bucheffe to Lezard 260 miles

From Lezard to Capfenester 650 m.

From Capfenester to Lisbon 283 m.

From Lisbon to Cape St. Vincent to the
Straitts

Straits 240 miles.
 From the Straits of Gibraltar unto the
 Ile of Sardine 1100 m.
 From Palitana in Sardine to Inalta is
 460 m.

From Inalta the course of Saragoza and
 Sicke, to sail to Jasse in Surry 1800 m.

From Jasse to Basse in Cypre, to the Ca-
 ste Roge 220 m.

From Castle Roge to Rhodes 100 m.

From Rhodes in Candy 250 m.

From Candy to Rodon 300 m.

From Rodon to Corfue 300 m.

From Corfue to Venice 800 m.

The length of the Coasts of Surry, of
 the Sea coasts is from the Gulf of Cr-
 mony, to the Gulf Palarze, next the South
 and by West from Luzaria to Ryle 65 m.
 That is to understand, from Luzaria in C-
 remony to Soidin, that cometh from the
 River coming to Antioch 70 m.

And from Solain to the Port of Lycha,
 next unto the South.

From Lycha to the Port of the South.
 50 m.

From Tozola unto the Port of Tripol,
 South, 50 m.
 From

70 The Book of Rnowledge.

From Bernet to Acres South and by west,

70 m.

From Acres to Port Jasse, South and by West,

70 m.

From Port Jasse to Port Delazara, South South-west,

130 m.

From Damiat to Sariza in Surry, to Damiat in Egypt,

180 m.

From Damiat to Babylon, Alchare

80 m.

From Damiat to Alexandria

110 m.

The length of Mare Major is from the Gulf St. George, in the midst of the Gulf that is betwixt Tarplond, Senostopol, to the Port Pessembre, West from St. George,

1060 m.

The breadth of the West end, is from the Bras St. George of Constantinoople upon the River Danubius, next the Port from St. George Bras,

560 m.

From Pero to Cassa in Tartary, North-east,

600 m.

From Cassa to the Straits of Tae, North-east.

100 m.

The Gulf of Lane is about

600 m.

The Cape of Cassa is about

600 m.

From the head of Lane to Danastopol 4m.

Pro

The Book of Knowledge. 71

From Samastopolis to Trapezond by West,	250 m.
From Trapezond to Synopla, next to the South,	430 m.
From Synopla to Pero, next to the West, Southwest,	230 m.
From Pero to Bellesmer, next the North-west,	230 m.
From Bellesmer to Panchzo, North, Northeast,	160 m.
From Panchzo Castro to Danobia, North, east,	130 m.
From Danobia to the Straits of Cassa next the East,	200 m.

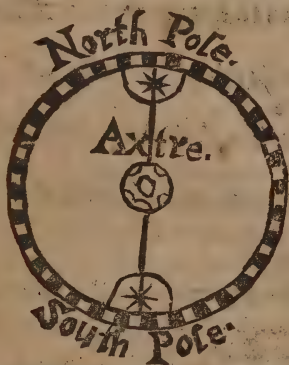
The compasse of the Islands.

The Isle Cypre is about	500 m.
The Isle of Rhodes is about	180 miles
The Isle of Lange is about	80 m.
The Isle of Pegre Pont is about	300 m.
The Isle of Sicilia is about	737 m.
The Isle of Sardine is about	700 m.
The Isle of great Brittain is about two thousand,	miles.
The Isle of Ireland is about a thousand and seven hundred	miles.
The	

The Principality of Parre is about 700 m.

Thus endeth the Rutter of the distance
from one Port or Country to another.

27. Of the Axtreecand Poles.



The Diamenter of the world is called his
Axtre, whereabout he moveth, and the
ends of the Axtre are called the Poles of y
World. Of whom one is called the North
Pole, and the other the South Pole. The
Northern is he that is alwayes seen in
our Habitations. And the Southern is
that which is never seen above our Hori-
zon. And there are certain places on earth,
whereas the Pole that is eter in our sight,
cannot

cannot be seen with them that dwell there :
and the other Pole, which is ever out of our
sight is in sight to them. Again, there is a
place on earth, where both the Poles have
even like scituacion in the Horizon.

28. Of the Circle of the Sphear.

Some of the Circles of the Sphear be pa-
rrels, some be oblique, some others go
crosse over the Poles. The parallels are they
that hath the same Poles as the world hath;
and the be five parallel circles. The Arctick
the Equall Tropick; the Equinoctiall. The
Arctick circle is even the greatest of all those
circles that we have continually in sight, and
he scarcely toucheth the Horizon in y point,
and is altogether presented aboue the earth.

And all the Stars that are included in this
circle neither rise nor set, but a man shal es-
pye them all the night long keep their course
round about the Pole. And that circle of our
Habitation is drawn of y further foot of Ur-
sa-major. The Equall circle, most north-
ward of all the Circles that be made of the
Sun, whom when the Sun removeth into, he
turneth back from his Summer circuit, then
is the longest day of all the yee and y Morn-
g night: and after the Summer return, the

Sun shall not be perceived to progresse any further toward ϕ North, but rather to recoil to the contrary parts of the world: wherefore in Greeke this circle is called Tropocus, the Equinoctial circle is the most greatest of all the five parallel circles, & is so parted by the Horizon, that the one half circle is above the Earth, the other half circle lyeth under the Horizon. The Sun being in his circle causeth two Equinoctials; the one in the Spring, and the other in the Harvest. The Brunal Tropick is a circle most South of all the circles, that by the moving of ϕ World, be described of the Sun, which when ϕ Sun is once entered into, he returneth back from his Winter progress, then is the longest night & the shortest day in all the year. And beyond this Winter mark the Sun progresseth never a whit further, but goeth into the other coasts of the World: wherefore this circle is also named Tropicus, as whoso say, returnable: the Antarctic circle is equal in quantity & distance with the Arctic circle, and toucheth the Horizon in one point, & his course is altogether underneath the Earth; and the Stars that be placed in this are alwayes invisible unto us. The greatest of all the said circles is the Equinoctial, and then the Tropicks, and the least

least (I meane in our habitation) are the Ar- ticks : and these circles must be understood without breadth, and be reasoned of by according to the situation of the Stars, and by the beholding of the Dioptra ; and butt supposed onely in our imagination, for there is no circle seen in all the Heavens, but onely Galaxias. As for all the rest, they be conceived by imagination.

29. The reason why that five parallel circles are onely in the Sphear.

Five parallel circles alone are wont to be described in the sphear ; not because there be no more parallels then those in al y worlde. For the Sun maketh every day one parallel circle, equally distant to the Equinoctiall, (which may be well perceived) with y turning of the World : Insomuch that 128. parallel circles are twice described of the Sun, between the Tropicks, for so many dayes are within the two returns, and all the Stars ared ally carried withall round about in the parallel circles: Howbeit every one of them cannot be set out in the Sphear. And though they be profitable in diverse things in Astrology, yet it is impossible that the Stars may be described in the Sphear, without all

the parallel circles, or that the magnitude on dayes and nights may be precisely found out without the same parallel. But in as much as they be not deemed to be so necessary for y^e first introduction of Astrology, they are left out of the Sphear, But y^e five parallel circles for certain special instructions are exhibited. The Arctick circle severeth the Stars, which we ever see; the Ekstvall Tropick containeth the going back of the Sun, & it is the furthestmost part of the progress into the North: and the Equinoctiall circle containeth y^e Equinoxials: and the Brumall Tropick is the furthestmost point of the way of the Sun toward the South: & it is even the mark of the Winter return: the Antarktck circle determineth y^e Stars whom we cannot see. And so seeing that they are very expedient for the introduction into Astrology, they be right worthy to take room in the Sphear.

30. Of the five greater Circles, of the appearance and non-appearance of them.

ALso the said five parallel circles, the Arctick circle appeareth altogether above the earth: and the Ekstvall Tropick circle is divided into two parts of y^e Horizon, where-
of

of the greater part is aboue the earth, and the lesser lightheth underneath it. Neither is this Tropick circle equally diuided of the Horizon in every Town and Country, but according to the variety of the Regions; it hath diuersities of up rising: and this Equinoctial circle is more unequally diuided in the Horizon to them that dwell neerer the North then we do; and further there is a place where the Equinoctial Tropick is wholly aboue the earth: and unto them that draw neerer unto the south then we the Equinoctial Tropick is more unevenly parted in our Horizon. Furthermore, there is a coast (but south from us) wherein the Tropick circle is equally diuided of the Horizon. But in our habitation the Equinoctial Tropick is so diuided of the Horizon, that the whole circle being diuided into eight parts, fife parts shal be aboue the earth, and three under the earth. And indeed it seemeth that Aratus meant this Climate, when as he wrote his booke of Phaenomenon; whereas he speaking of his Equinoctial Tropick Circle, saith on this wise: When this Circle diuided is into eight parts even iust, Fiv parts aboue the earth, and three underneath remain needs must.

The restlesse Sun in Summer, hot from this return back.

And so of this division it followeth, the day to be of fifteen Equinoctial hours, & the night of 9. Equinoctial hours long. And in the Horizon of Rhodes, the Equinoctial Tropick is so divided of the horizon, that the whole circle being divided into eighteen parts, there shal appear 29. divisions about the Horizon, and nineteen under y^e earth by which division it appeareth that the longest day in the Rhodes, hath but fourteen Equinoctial hours in it, & the night nine Equinoctial hours with two half hours more beside. The Equinoctial circle in every Habitation is so justly divided in the midst by the Horizon, that the one half circle is above the earth, and the other half circle is underneath the earth And this is the cause that y^e Equinoctials happen alwayes in this circle. The Summer tropick circle is so divided of the Horizon, that the lesser part shal be above the earth, & the greater part under the earth, and the unequality of divisions hath even like diversity in al Climats, as it is supposed to be in the Equinoctial Tropick circle, and by this means the divisions of both the Tropickall circles be precisely correspondent each to other: by reason whereof the longest day is

of one length with the longest night, and the shortest day equall with the shortest night. The Antartick circle lyeth every whit hid under the Horizon.

31. Of the bignesse of the five parallel circles.

But of the said five parallel circles, some keep still the same bignesse throughout all the world, and of some the bignesse is altered by reason of the Climates, so that some circles be bigger then other, and some lesser then other. The Tropick circles and the Equinoctial do no where alter the quantitties, but the Articks vary in bignesse, for somewhere they appear bigger, and somewhere lesser. For unto the Northward dwellers the Artick circles seem bigger, the Pole being raised on high, the Artick circle touching the Horizon, must needs also appear bigger and bigger continually, and unto them that dwell further North, some time the Eastball Tropick shall increase the Artick circle, so that the Eastball circle, and the Artick also meet together, and be taken in stead of one. And in places that be yet further North, the Artick circles shall appear greater then the Eastball Tropick circle: but there is a place so far North, where that the Pole appeareth over

head, and the Arctick circle serdeth for the Horizon, and remaineth with it in the moving of the world and is as wide as the Equinoctial, insomuch that the 3 circles (to say) the Arctick, the Equinoctial, and the Horizon, be placed in our order and situation. Again, to them that dwell more south, the Poles appear more lower & the Arctick circles lesser. Yet again there is a place being south in respect of us which lyeth under the Equinoctial when the Poles be under the Horizon, and the Arctick circles are altogether gone: so that of the five parallel circles, there remain but three circles, that is, the two Tropicks and the Equinoctial.

23. Of the number of the Parallels.

FOR all these speeches, it is not to be thought that there continue five Parallels alwayes, but so many to be imagined for our habitations sake: for in some Horizons there be but three Parallels only, and there be habitations on earth, where the Equat Tropick circle toucheth the Horizon, and even for the Tropick circle is the second taken which is called the Habitation under the Pole. The third Habitation of whom we speak a little before, which is named the Habitation under the Equinoctial.

33. Of the order of the five Paralel circles.

The order of the five parallel circles is not every where the same, but in our Habitation; the first shall be called the Arctick, the second the Equinoctial Tropick, the third the Equinoctial, the fourth the Brumal, the 5. the Antartick: but to them that dwell more north then we, sometime the first is accounted as the Equinoctial Tropick, the second as the Arctick, the 3. as the Equinoctial, the 4. as the Antartick, the fift as the Brumal Tropick: and because the Arctick circle is wider then the Equinoctial, the said order must needs be observed.

34. Of the power of the five Parallels.

Likewise neither are the powers of the same five parallel circles alike. For the circle ϕ is our Equinoctial Tropick, is to them that dwell in a contrary habitation, the Brumal Tropick. Contrariwise, that which unto them is the Equinoctial Tropick circle, is the Brumal Tropick unto us. But such as dwell under the Equinoctial, even the three circles be in power Equinoctial Tropicks unto them; I mean them that dwell just under the course of the Sun: for in conferring one to another, that which is the Equinoctial with us, shall be their Equinoctial Tropick circle.

Tropicks shall be Brumals. So then the Equivall Tropick circle may be said by nature universally all the world over, which is next to the Habitation: Therefore unto them that dwell under the Equinoctiall, the Equinoctiall it self serveth for the Equivall Tropick, as wherein the Sun hath his course directly over their head, & all the parallel circles shall take the room of the Equinoctials, being divided by equall divisions in the Horizon.

35, Of the space between the Parallels.

Neither the space of the circles one from the other, do remain y^e same throughout all Habitations, but after y^e description of the spheres they are discuss on this sort. Let any Meridian be divided into sixty parts, y^e Artick shall be divided from the Pole sixty six parts, off; & the same on the other side shall be sixty five parts distant from the Equivall, and the Equinoctiall shall be from either of the Poles sixty 4. divisions off. The Brumall Tropick circle standeth from the Antartick sixty five parts off. Neither have the circles the same distance between them in every Town and Country; but the Tropicks in every declination shall have even like space from the Equinoctiall; yet have not the Tropicks equall space.

space from the Articks at every Horizon, but in some place lesse, and in some place more distance.

likewise, the Articks have not in every declination one certain space from the Poles, but some where lesse, and some where more. All the Sphears be made for the Horizon of Greccc.

36. Of the Colours.

There are circles that cross owerthwart the Poles, which of some men are called Colours, & they be so framed that they contain within their circuit the Poles of the world & be called Colours, by reason of those portions of them that be not seen. And for other circles, they be seen whole, the world moving round about, and there are certain parts of the colours invisible, even those parts that from the Antartick lye hid under the Horizon, & those circles be signed by the Tropicall points, and they divided into two equal parts of the circles & passeth through the midst of the Zodiack.

37. Of the Zodiack.

The circle of the twelve Signs is oblique and is compounded of three paralell circles, of whō two are said to shew the breadth of the Zodiack, and one is called passing
thorow

thorow the middest Signs : thus toucheth he the two equal circles and parallels, y^e Equall Tropick in the first degree of Cancer, and y^e Bzmall Tropick in y^e first degree of Capricorn. The breadth of y^e Zodiack is twelue degrees. This circle called oblique, because he passeth over the parallels awry.

38. Of the Horizon.

The Horizon is a circle that divideth the part of the World seen from the part y^e cannot be seen: so he divideth y^e whole sphear of the world into two parts, even that he leaveth the one half sphear above the earth, and the other half sphear underneath the earth; & there be two Horizons; one sensible, the other imagined by understanding. The sensible horizon is that, which of our sight is limited at the uttermost of our knowing: So y^e his Diameter is not passing a thousand furlongs even throughout. The Horizon y^e is imagined by understanding, is for the speculation of y^e sphear of the fixed Stars, and he divided the whole world into two parts wherefore there is not y^e same Horizon throughout every habitation & Town, but to a mans witting, he remaineth the same for the space of four hundred furlongs almost So y^e the length of the
dayes,

dayes, the climates, & all the apparances remain the same still; but with the more number of furlongs: for the diversity of the Habitation, the Horizon, the climate, yea & all the apparances, shall vary; so then change & habitation must needs happen in going Southward or northward beyond four hundred furlongs. And they that dwell in one Parallel, for every exceeding great number have a new Horizon, but they keep the same Climate, & all the apparances; likewise the beginnings & endings of dayes, change not at the self-same time to all that dwell in the same Parallel. But after very exact curiosity, please moving in the world hither or thither, even for every point the Horizon is changed; the climate & the apparances do vary. The Horizon in the spheres not after the manner described, for all other circles are carried together from east to west with the moving of the world; & the Horizon is immoveable by his own nature, as long as he keepeth the same situation. And so if the Horizon were set out in spheres, when they should be turned about, he might so happen to move, & sometime to be over head, and that were a thing most inconvenient, & farthest out of reason in sphere matter; yet for all that there may be a place assigned for the

h circle Galaxias is left out in many spears and it is one of the greatest circles, and they be called the greatest circles, which have the same center as the sphere hath. And there be seven of the greatest circles, the Equinoctial, the Zodiack, that which goeth thorough the midst of the Signs, and that which goeth by the Poles, the Horizon of every habitation, the Meridian and the circle of Galaxias.

41. Of the five Zones.

The outward sashion of the earth is spherical, and divided into five Zones, of whō, two which be about the Poles are called the cold Zones, because they be very far from under the course of the Sun, and be little inhabited, by reason of the great cold: and their compasse is from the Artick to the Poles ward: and the Zones that be next unto them because they be measurably scituatē towards the course of the Sun be called temperate, & above in the Firmament upon the Tropick and Artick circles, between whom they lye. Now the fifth, which among the said four circles is middlemost, for that it lighteth under the way of the Sun, is named the hot, and it is divided of the Equinoctial of the earth into two which lyeth all about, under

er the Horizon in the frame of the Sphear.

39. Of the Meridian Circles.

The Meridian is a circle that goeth thorough the Poles of the World, and thorough point that is just over our head. In whom when the Sun is come to, he causeth mid-day and mid-night: and this circle is also immoveable in the World, as long as the self same situation is kept in all moving of the world. Neither is this circle drawn in a Sphear that be painted with Stars because he is immoveable and receiveth no mutation, but is mans conjecture, by wit for three hundred Furlongs almost, the Meridian abideth the same, but after a more better exact imagination, for every Step either East or West, maketh another Meridian: but go North or South, even ten thousand furlongs and the same Meridian shall serve.

40. Of the Circle Galaxias.

The circle of Galaxias, oblique also and goeth over the tropicks awry, and it is of the substance of five clouds and the onely visible circle in the Heavens, neither is it certain what breadth it is of, for it is narrower in one place then in another: & for that cause the

der the Equinoctial of the world. But on the two temperate Zones, one is inhabited of them that be in our habitation, being in length nigh an hundred thousand furlongs; and in breadth about half the same.

42. Of the Cœlestial Signs with their Stars.

The Signs & be blazed with Stars are divided into three parts; some of them be placed in the circle of the Zodiack. Some be called Northern, and some be called Southern, and they that be situate in the circle of the Zodiack, be twelve Beasts, whose names we have declared in another place, in which twelve beasts there are divers Stars; which for certain notable marks espied in them, have taken their proper names: for the fixed Stars that be in the back of Taurus be called Pleiades: and the Stars that be placed in the head of Taurus be six in number, and are called Hyades: And the Stars that stand before & feet of Gemini are called Propus: and that cloud like substance, that is in Cancer, is called Presepe: and the two Stars that stand nigh Presepe, are called Asini: And the bright Star that is in the heart of Leo, (according to the name of his place is the Lyons Heart; and it is called of some

Some men the royall Starre, for that they that are borne under it, are thought to have a royl all nathty. The faire Starre that sticketh at the fingers ends of the left hand of Virgo, is called the Spfke. But the litle Starre that is fastned by the right wing of Virgo, is named Protrigettes. And the four Starres that be at the right hands end of Aquarius, called Urna. The Starres that be spread one after another behinde Pisces taylor, are called the lines. And in the South line there are six Starres, and in the North line five. The right Starres that is seen in the lines end is called Nodus. So many are counted for the Northerne, as be set betwixt the Zodiack, and the North, And they be these, Ursa maior, Ursa minor, And Draco that lyeth betwixt both Ursa, Arctophylax, Corona Enonasin the Serpentine, y Serpent. y Hare, the Wted, the Arrow, the Eagle, the Dolphin, Protome Hippi, the Horse that staddeth by Hipparchos, Chepheus, Cassiopeia, Andromeda, Perseus, Auriga, Delatton. And he that was stelled of Callimacus, Bernicks aite. Again there be other Starres, who for certayne plaine apparances that they have in hem, have had there name given them. For the notable Starres that lyeth about the mid-

Banks of the Arctophilat is called Arcturus.
 And the Shining Star that is set by the
 Harp, even by the name of the whole signe is
 called the harp; and the Stars that be at the
 top of Perseus left hand, are named the Gor-
 gones, and the thick small Stars that are
 espied at the right hands point of Perseus,
 make as it were a Sythe. And the cleer
 Star that is set in the left Shoulder of the
 Oxber. is called the Goat. But the two litle
 Stars that be at the outermost of his hand,
 be called the Iltos. And all those be Sou-
 thern Signs that lye on the South side of the
 Zodiack. And their names be these; Orion.
 the Centaurus, the beast that Centurus hold-
 eth in his hand; Thirsylocus, whom Cen-
 taurus setteth before the Senlar, the Sou-
 thern Fish, the Whale, the water poured of
 Aquarius, the Flood of Orion, the South
 Crown, which of some is named Uraniscats
 the Road that lyeth by Hipparchos. And
 again, in these there be certain Stars that
 have taken them proper names. For the
 bright Star that is in Prokyon, is called
 Prokyon; and the glistering Star that is in
 the Dogs mouth, for that she is thought to
 cause more fervent heat, is called the Dog
 even by the name of the whole sign. And

Sta

Star that shineth in the top of the Star of Argo, is named Canopus; and this is so seldom seen in the Rodes, except it be from high places: But in Alexandria she is not seen at all, where the fourth part of the Sign doth scantly appear above the Horizon.

43. Of the twelve Windes, with their names and properties.



The Wind, is an exaltation hot and dry, kindled in the inner parts and hollownesse of the Earth; which when it hath issue, and commeth forth, it moveth along about the Earth, & is called the Wind. And there be twelve of them which old Pa-

rulers had in use, of whom four be called Cardinals.

The first principall Winde.

Auster the Meridional or South wind, hot and moist ayre, or likened to the ayre, Sanguine, full of Light ning, and maketh, or causeth great raine, he nourisheth large cloudes and ingendreth pestilence & much sicknesse, Auster Aphricus his first collateral or side winde, aperieth, he causeth sicknesse and raine: his second collateral is called Auro Auster, aperieth, he prouoketh clouds and sicknesse.

The second principall winde.

The fourth winde, and the second Cardinal is Septentriouarius, contrary, or positive to the first, cold and dry, melancholick, compared to the earth: he putteth away raine, he causeth cold and dryeth, & conserueth health, and hurteth the flowers & fruits of the earth: his collaterals, the first is Aquilo, frosty and dry, earthy, without raine, and hurteth the flowers. Circius his second collateral, earthy, cold and dry, causeth raine, or hurlewindes, thick snow and winds.

The third Cardinall winde.

From the rising of the Equinoctiall that is in y^e East, bloweth Subsolanus, the third cardinal winde, fiery hot, dry, cholerick, tempe-
rate,

rate, sweet, pure, subtil, or thin, he nourisheth
Clouds, he conserbeth bodfes in health, and
bryngeth forth flowers, Hellefrontus collate-
ral, Solstitiall, and Estiue, or summer, or yeth
all things.

The fourth Cardinall winde.

Last of all in the going down the Equa-
tor, that is the West, bloweth Favonius,
cold and moist, water, flegmatick, which re-
solbeth and loseth cold, favoureth and bryng-
eth forth flowers: he causeth raine, thunder,
and sicknesse, his collaterals Affricus and
Corus have the same nature and properties.

44. Strange wonders most worthy
of note.

In the Country of Cilicia, as the worthy
Cosmographer Pomponius Mela report-
eth in the innermost place there is a Pro-
vince of great renown. For the discomfiture
of the Persians by Alexander & the flight of
Darius, at that time having in it a famous
City called Issos, whereof the Bay is nam'd
y Bay of Issos, but now having not so much
as a little Town. Far from thence lyeth the
Fozeland Amanoides, betwene the Rivers
Pyramus & Cydnus, Pyramus being y nearer

to Iffos, returneth by Mailon and Cydnus runneth out beyond through Tarsus. Then is there a City possessed in old time by the Rhodians, and Argives, and afterward at the appointment of Pompey, called Soloe, by Pyrates now Pompeyopole.

Hard by, on a little hill is the Tomb of the Poet Aratus, worthy to be spoken of, because it is unknown why Stones that are cast into it do leape about. Not far from hence is the Town of Cyrobus, environed with a narrow balk to the firm Land.

Above it is a Cave named Corycus of singular nature, and far more excellent then may with ease be described. For gaping with a wide mouth, even immediately from the top it openeth, the Mountain butting upon the Sea, which is of great height, as it were of ten Furlongs; then going deep down, and the farther the larger, it is green round about with budding Trees, and casteth it self into a round Vault, on both sides full of Wood, so marvellous and beautiful, that at the first it amazeth the minds of them that come into it, and it maketh them think they have never seen enough of it. There is but one going down into it, narrow and rough, of a mile and a half long, by pleasant shadows

bowes and coverts of Wood, yelding a certain rude noise, with rivers trickling on either hand. When ye come to the bottome, there again openeth another Cave, worthy to be spoken of for other things: It maketh the enterers into it afraid with the din of Limbrels, which raise a gasly and great rattling within; afterward being a while lightsom: and anon, the further ye go, waxing darker, it leadeth (such as dare adventure) quite out of sight, and creepeth them deep as it were in a Mine, where a mighty River rising with a great brest, doth but onely shew it self, and when it hath gushed violently a while in a short Channel, sinking down again, and it is no more seen. Within is a waste space, more horrible than that any man dare pierce into, & therefore it is unknown. It is altogether stately, and undoubtedly holy, and both worthy and also belov'd to be inhabited of gods. Every thing presenteth a stateliness, and setteth out it self with a certain Majesty.

There is another beyond, which they call Typhos cave, which is a narrow mouth, and (as they that have tryed it doth report) very low, and therefore dimmed with continuall darknesse, and not easie to be sought out:

bowbelt because it was sometime the chamber of the Gyant Typho, and because it now out of hand itteth such things as are let down into it, is worthy to be mentoned for the nature thereof, and for the tale that is reported of it. Beyond that are two forelands, that is to say, Sarpedon, sometime the bound of King Sarpedons Realme, and Anemurium, which parteth Cilicia from Pamphilia, and between them Celendris and Natids, towne builded and peopled by the Samians, whereof Celendris is nerer to Sarpedon,

Here endeth the first part of *The Book of Knowledge*, Now follow two other parts; the one containing; *The Husbandmans Practice or Prognostication*, the other, the *Shepheards Prognostication for the Weather*, as also the *Wheel of Fortune*, and other things of good consequence.

FINIS.

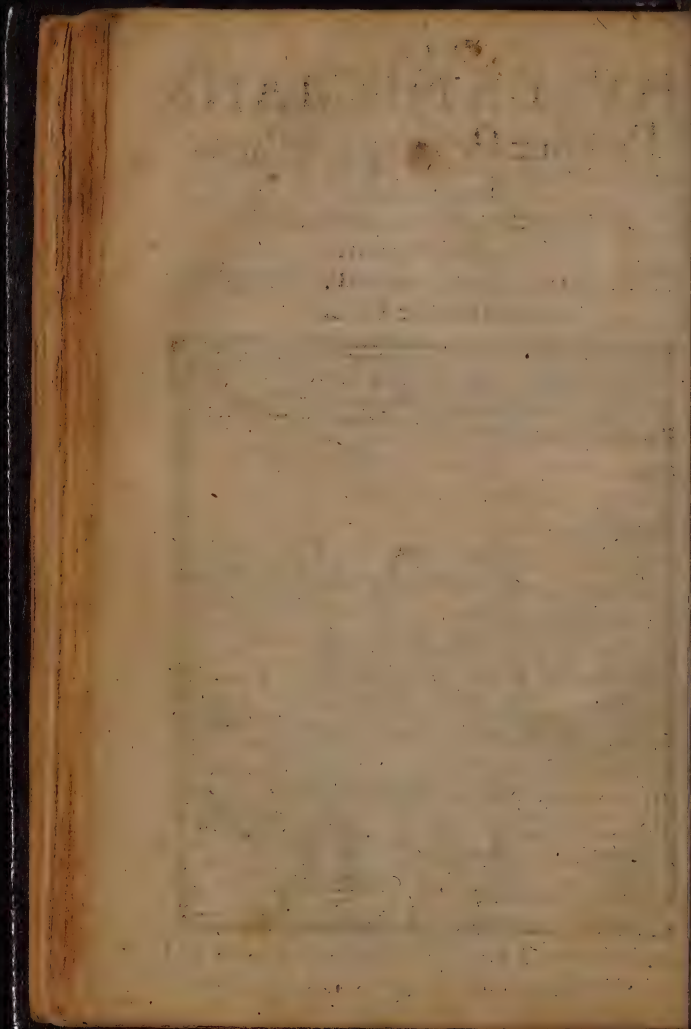
THE
HUSBAND-MANS
Practice Or, Prognostica-
tion for Ever.

As teacheth *Albert, Alkind, Haly,*
and *Ptolomy.*

With the Shepheards perpetuall Prognosti-
cation for the Weather.



London. Printed for John Stafford and are to be sold
at the signe of the Geo ge at Fleet-bridge, 1660.



What the Husband-man

should practice, and what Rule he should follow, after the Teaching of *Albert, Akind, Haly, Ptolomy.*

The wise and cunning Masters in Astronomy have found, that man may see and mark the weather of the holy Christmas nights, how the whole year after shall be his working and doing, and they shall speak on this wise.

When on the Christmas night & evening it is very fair & clear weather, and is without wind and without rain, then it is a token that this year will be plenty of wine & fruit.

But if it be contrarywise, foul weather and windy, so shall it be very scant of wine & fruit.

But if the wind arise at the rising of the Sun, then it betokeneth great death among Beasts and Cattel this year.

But if the wind arise at the going down of the same, then it signifieth death to be among Kings and other great Lords: But if the wind arise north Aquilon at midnight, then betokeneth the year following a fruitful year, and a plentiful. But if the wind do arise and blow at South Austro in the midst of the day, that wind signifieth to us daily Sicknesse to reign and be amongst us.

2. Of Christmas day.

If Christmas day be on the Sunday, that year shall be a warm Winter, and beginning fast with to Morrow, there shall come great winds and tempests.

The Lent shall be mild, warm and moist.

The Summer, hot, dry, and fatr, the Harvest most and cold, much unto Winter.

Wine and Corn shall be plenty and good, and there shall be much honey, and the Sheep shall prosper well. The small seeds and fruits of gardens shall flourish also. The old man shall dye soe, and especially Women that go with child: peace and quietnesse shall be plenteous among married folks.

If Christmas day fall on Monday, there shall be a misty winter, neither too cold nor too warm, the Lent shall be very good, the Summer windy, with great stormy weather in many Landes: the harvest good, and much wine, but very little honey; for the swarms of Bees shall dye, and many women complaine, & sit mourning this year for their husbands.

If Christmas day be on the Tuesday, it shall be a cold winter and moist, with much snow: the Lent shall be good & windy, the Summer wet, and harvest dry and evil: there shall be reasonable plenty of Wine, Corn, Oile,
and

and fallow: the swine shal dye, & sheep be diseased, & the beasts perish: the ships of the sea shal have great misfortune. Much amity and good peace shal be among kings & Princes, and the Clergie shal dye fore that year.

If it fall on Wednesday then shal y winter be very sharp, hard, and after warms: the Lent strong w naughtie weather, the Summer and harvest very good weather, And this year shal be plenty of hay, wine, corn, which shal be very good, the honey dear, fruits scant and very bad: Builders and Merchant men suffer great labours, and young people, children, and also cattie dye in great store.

If it fall on Thursday, the winter shal be very good w raine: The Lent windy, a very good summer, & a mosty harvest, with raine & cold. And there shal be much corn, fruit, & all things shal abound on y earth, and wine, with oyle & fallow shal be plenty, but yet very little honey. Many great men shal dye, with other people, and there shal be good peace and great honour to all kings and Governours.

If it fall on Fryday, the Winter shal be steadfast, & continue his course: The lent very good, but the summer unsteadfast, & the harvest indifferent, and there shal be plenty of wines & corn, Hay shal be very good, but the sheep,

and

and swarms of Bées shal dye soze, the people shal suffer great pains in thei eyes: oil shal be very deare that yee, and fruits there shal be plenty, but childezen shal have much sickness.

If it be on Saturday, then shal the Winter be mysty, with great cold & much snow, and also troublesome, unstedfast, wth great winds, the Lent shal be evil and windy, the summer good & a dry harvest; there shal be little corn, and deare, and scarcety of fruit: pastures for beasts shal be very good, but the ships on the sea and other waters shal have great misfortune, great hurt shal be done to many houses, & there shal be war in many countries, with sickness & many old people dye: many trees shal wither, and the Bées dye also that yee.

3 Of the practice of the Husband-man.

The Husband-mens practice standeth after this manner:

They begin to mark first on Christmas day, and so forth: they mark also the other twelve dayes; even from the first day, and what weather there is on every one of the twelve dayes. And also y^e weather that shal be upon, and in the moneth that belongeth to the same day, and therefore it is to be marked that Christmas day betokeneth January; and S. Stevens day betokeneth February; and S. Johns day betokeneth March; and so forth: proceeding unto the last: 4 The

4. The disposition of the twelve Dayes,
known by the shining of the *Sun*.

On the Christmas day, if the Sun do shine
y whole day, it betokens a peaceable y^{er}.

If the Sun shine the second day, Gold shal
be hard to come by, and the corn much set by.

If the Sun shine the third day, Bishops and
Prelates will be diligent to make war, and
great errors shal be among Church-men.

If the Sun do shine on the fourth day, then
must the weak children suffer much pain.

And if the Sun do shine on the fifth day, then
both the Winter Fruits and Hearbs, and
Fruits of Gardens prosper well.

If the Sun do shine on the sixth day, there
shall be great plenty of the Fruits of the
Gardens with all other Fruits also.

But if the Sun doth shine on the seventh
day then betokeneth hunger and scarceness,
both of mans food, and also Beasts, for vi-
tuals shal be dear, with Wine and Corn.

If the Sun do shine on y eighth day, it shall
be good for Fishers that y^{er}, and fortunate

If the Sun do shine on the ninth day: it shal
be prosperous and happy for sheep that y^{er}.

If it shine the tenth day, then shall there
be much evil weather that y^{er}.

If it shine the eleventh day, there shall be
much

much mysty weather that yee, and also commonly death.

If it bloweth the twelfth day, then followeth that yee much war, debate and strife.

If the winde blow the Christmas day at night, that betokeneth death to a great man in that Land.

The second night, if the winde be still and laye; then the thirde night dyeth the greatest Lord in that Land.

If the winde blow the fourth night, there shall be dearth in the Land.

If it blow the fifth night there shall be death among them that are learned.

The sixth night, winde bringeth plenty of Wine, Corn, and Oyle.

The seventh night, wind bringeth neither hurt nor good.

The eighth night, wind causeth much death among old and yong people.

The ninth night, wind betokeneth much sicknesse and death among the people.

The tenth night, the Cattle fall to the ground and dye.

If it blow the eleventh night, much fith shall dye.

If it blow the twelfth night, it betokeneth much war and debate in the Land.

Or, Prognostication for ever. 105

5 From the time of Christmas unto
the twelfth-day.

The Husband-man understanding all
this, when on Christmas even at mid-
night the wind waereth still, then it betokeneth
a fruitfull yeer: when on the twelfth day a-
foze day, it is somewhat windy, that beto-
kenenth great plenty of opl.

When the Sun in the twelfth day in the
morning doth shine, that betokeneth foul
weather. In the beginning it is never steadfast
weather, for the moneths go all on thzongh
another the same day. If it be faire weather
that day, it is happy and fortunate. The sixth
day after the first day is the last day; so that
the first is last, and that in the six dayes eve-
ry day leaveth behind him two moneths.

Also that the second day leaveth February
also noon, and January at the after noon,
and so forth doth all other dayes.

January.

If it be on Peter's day that y clouds in
the morning be red, it shall be an angry yeer
with much war and great tempests. If the
Sun do shine on the 22 day of January there
shall be much wind. If the Sun doth shine
on St. Pauls day, the twenty five day of Janu-
ary, it shall be a fruitfull yeer, and if it do

rain or snow, it shall be between both: If it be very misty it betokeneth great death. If thou hear it thunder that day, it betokeneth great winds, and great death, and most especially among rich men that year.

February.

On Shrove-tuesday whosoever dath plant or sow, it shall remain alwayes green.

Item, how much the Sun do shine that day, so much he shall shine every day in Lent. And alwayes the next new Moon that faileth after Candlemas day, and after that the next tuesday, shall be alwayes Shrove-tuesday.

And when the Sun riseth and shineth early, then prospereth well all manner of fruit: if you hear it thunder, that it betokeneth great wine and much fruit.

Saint Beda saith there be three days, and three nights, that if a child be born therein the body abideth whole and shall not consume away until the day of Judgement: that is in the last days of January, and the secrets thereof are full monozous. And if a tree be helwed at, on the same day, it shall never fall.

March.

The more mists that there be in March, the more good doth it, and as many dayes as be in March, so many hoar frosts shall you have af-

Or, Prognostication for ever. 167

ter Easter, and so many mists in August. All manner of trees that shall be cut down unto the two last holy days in March, shall never fall. Item, If on Palm-Sunday be no fair weather, that betokeneth to goodness. If it do thunder that day, then it signifieth a merry year, and death of great men.

April.

If it rain never so little on the Ascension day, it betokeneth dearth of all manner of food or Cattel. But when it is fair weather it is prosperous, and there shall be plenty of Tallow and much Wooll.

May.

If the Sun do shine on the 25 day of May, Wine shall prosper wel; but if it doth rain, it doth much hurt. Item, if it rain on Whit-Sunday, it is not good. Item, in the last of May, the Oak trees begin to bear blossoms if they blossom then, you shall have a good year of Tallow and plenty of Fruit.

June.

If it rain never so little on Midsummer-day, that is the 24 day of June, then do not Wheat prosper: If the holy Sacraments of our Lord be fair, then it is good, and yieldeth fruit plenty, and the Lambs to dye.

July.

If it rain the second day of July, such weather shall be forty dayes after, day by day, yet some imputed it to Swichin the 15.

August.

If the Sun do shine on the 15 day of August that is a good token, and specially for wine.

September.

If thou wilt see and know how it shall go that year, then take heed to the Oak apples about S. Michaels day, for by them you shall know how that year shall be: If the apples of the Oak trees, when they be cut, be within full of Spiders, then followeth a naughty year: if the apples have within them flies, that betokens a meetly good year. If they have maggots in them, then followeth a good year. If there be nothing in them, then followeth great dearth: if the apples be many and early ripe, so shall it be an early winter, and very much snow shall be also, Christmas, and after that it shall be cold.

If the inner part or kernell be safr, and clear, then shall the Summer be safr, and the corn good also; but if they be very moist the shall be summer also be moist. If they be less then shall there be a hot and dry Summer. If thunder in this moneth it presageth plenty of wine and corn that year.

Octobe

Or, Prognostication for ever. 109

October.

When the leaues will not fall from the trees, then followeth after a cold winter, or else a great number of caterpillars on y^e trees.

November.

Whether the Winter be cold or warm, go on Allhallows day to a beech tree, & cut a chip hereof, & if it be dry then shal the winter be warm: if thou wilt try on S. Andrews eben, whether it shalbe a moist or dry y^eer that followeth you shal know by a glass full of water: if the y^eer shal be moist, & much rain shal fall, then shal the water in the glass run over: and if there shal follow a dry y^eer, then shal not be water arise to the brink thereof.

When there followeth a foggy night, a good y^eer after ensueth, that is when it cometh on be thursdaiy night, or on a flesh day at night, and not on the Friday or Saturday, where in some men wil eat no other meat but flesh: if there be thundring, that betokeneth plenty of fruit.

December.

When Christmasse day cometh while the Moon waxeth, it shal be a very good y^eer, and the nearer it cometh to the New Moon, the better shal that y^eer be.

If it come when the Moon decreaseth, it

shal be a hard y^eer, and the nearer the latter end therof it cometh the worse and harder shal the y^eer be. And if any wood be cut off on the two last days of December, and on the first day of January, it shal not rot nor wither away, nor be sal of worms, but alwayes way harder, and in his age as hard as a stone.

6. How thou maist rule thy beasts that y^eer.

Item, put out of thy stable all thy beasts or what other cattle that thou hast, the 3 nights following hereafter, & make the stals & stables very clea^r, with y^e mangers also, & gibe beast no meat those nights in those places but bestow them in some other room, and there gibe them meat, for that is good; and these be the three nights, Christmas even at night, New-y^eers even, and Twel^fe even at night.

7 An old rule of the Husband-man.

Item, When it is fair weather three Sundays after S. James his day, it betokeneth that co^rn shal be very good, but if it rain, then th^e co^rn withereth, S. James day before noon betokeneth y^e winter time before Christmas, and after noon, it betokeneth the time after Christmas. If it be so that the Sun do shine on S. James day, it is a token of cold wether: but if rain thereon, it is a token of warm and moist weather. But if it be between both, that

Or, Prognostication for ever. 111

that is a token of neither too warm, nor yet too cold.

8. How the winter should be the twelve moneths.

If any man desire to know what fair weather shalbe in every moneth or what rain, the must be mark in what hour the new Moon is in, and under what signe and what planet ruleth the same hour, so shal y same moneth be hot and dry, cold & moist after the judgement and manner of the four times of the year.

Item, when the Moon is new changed, what weather shalbe that moneth, shalbe found out after this manner: If the Moon shine fair and clear, and so followeth wind: Shinneth the Moon pale so shall it rain, If it raineth in the next moneth After a new Moon, then shall it rain forth the whole moneth.

The saying of Sylinus, and Petrus.

If the Sun have in the morning under him troublesome clouds, then shall ye have rain, and much tempest of weather; if the Clouds be troubled in the morning early, and black, then shall there blow a strong North wind. If the Sun and Element be red in the morning, it betokeneth rainy weather. If it be red in the Evening, it is a token the next day shal be fair weather.

10. The Circles about the Sun, Moon,
and other Stars.

Guido Bonatus speaketh on this wise, we shall mark the circles which be sometime about the Sun, and about the Moon, whether they be one or more, & if there be but one, they being clear and not long enduring, & quickly vanished, it betokeneth a fair and clear weather following; and a good and a clear ayre: and when there be many circles it betokeneth wind: if they be of colour red, & clear in many parts, then it betokeneth trouble in the ayre.

And if they be grey, dark, and of earthy colour, then it betokeneth trouble in the ayre, through cold and wind; And it bringeth in the winter time snow, & in summer time rain.

When they be black, it betokeneth in the winter wind and snow, and in summer rain, and when they be many, then do the same the more increase.

11. The colours and lights of the other Stars.

When the Stars give great light, it betokeneth wind from the same parts where those lights be seen.

When the Stars be misty & dark, as though they shined through a mist, and that at the same time there be no Clouds in the element, it is a token of trouble in the Ayre, and much
raining

raime or snow, after the time of the year.

And when they be clear and red, they iudge it to be windy.

Likewise, if thou seeest the common stars thicke, darke, and of course sight, it betokeneth alwayes change of weather.

If thou in clear weather seeest the stars shoot, and fall down to the earth, that is a token, that there shall be shortly after, wind from those parts where the starres do shoot, and the more they shoot the stronger shall be the wind. For when you see such things present it betokeneth inordinate wind, & when you see such like in every part of the element, that is a token of great trouble in the Ayre in all parts, with thunder and lightning.

12. How to know the weather by the rising and going down of the Sun.

When the Sun riseth clear and faire it is a token of a fair day.

When the Sun riseth, and hath about him red Clouds, it is a token that it will rain that day.

When there be Clouds in the Orient, so that the Sun cannot shine through them at his arising, it is then a token of raime.

When the kuglen is in the rising of the Sun

Sun, it betokeneth a Sharp winde, and in the going down of the Sun saie weather.

When there be Clouds about the Sun when he riseth, the lesse that the Sun doth shine, the moze redder be the Clouds.

When at the rising of the Sun there proceedeth a long shining, it betokeneth rain.

When afore the rising of the Sun-shine doth appear, it betokeneth water and wind.

When the Sun in the rising is dark, either hid under a Cloud, it betokeneth rain.

When the Sun is clear, and that it giveth light from the middle part against the rising about midnigh, that betokeneth rain & wind.

When long shining beames go before the Sun, it betokeneth a dead and strong wind from those parts that the beames do shine.

When by the accident at night there is a shining circle, it tokeneth that night a boisterous and unruly weather, and if there be a mist the stronger shall the wind be, if the mist the stronger shall the wind be, if the mist fall from the Sun, it betokeneth wind in the Region beyond where it falleth.

When the Sun riseth black, or with Clouds under it, or if he hath on both parts Clouds, the which some men call the Sun, or Sun-beams which do proceed from the Sun, whether they be black of colour or no, it betokeneth a winter aire or rain.

When

When the circle that is round about the Sun, in the rising or going down thereof, is in many sundry colours, or else as red as fire, or else that the light of the Sun doth fail, or that the colour be settled, or that the Clouds stand thereby, or that the Sun-beams be very long, it signifieth a strong wind to come from those parts.

When in the rising or going down of the Sun, the light or shining thereof goeth before and at evening the Element is red, it betokeneth the next day fair weather.

And when the shining thereof in the rising or going down be not right, it betokeneth rain.

13. Albertus of the Lightning.

If the colour of lightning be red and cleer, the flames white & red, or the colour of snow, that tokeneth all things fruitful, the other bel-
peth to the bringing forth, and doth never hurt or hinder, except it be too far with red. The third goeth through and setteth forth.

14. Of the Rain-bow, from whence he is, and what it signifieth.

When the Rain-bow is cleer, and appeareth bright in cleer weather, then shall it not be long cleer after, which betokeneth a winter ayre or rain.

Item, When thou seest in the morning a
Rain.

Rain-bow, it betokeneth rain the same day, and there shal be a great boysterous storme.

Item, when the **Rain-bow** doth appear about three or four of the clock in the afternoon, it betokeneth fair weather, and there shal be against in a strong dew.

Item, When there doth a **Rain-bow** appear about noon it betokeneth much water.

Item, When the **Rain-bow** doth appear about the going down of the **Sun**, then doth it for the most part thunder and rain.

Item, When it appeareth in the **Orient**, then followeth fair weather.

Item, When the **Rain-bow** appeareth in boisterous weather in the **North**, it betokeneth fair weather and clear. And contrariwise, when he appeareth and is seen with a clear **Summer**, whether in the **West** or at noon it followeth rain. Hailly saith when the **Rain-bow** appeareth in fair and clear weather, it betokeneth increase of raw weather, and in the **Winter** it betokeneth lesse.

15. Of Thunder and Lightning.

When in the time of winter the **Sun** is in **Capricornus** & **Aquarius**, especially from **Lucy**, until the tenth of **January**, if the thunder be heard then shall it be from the beginning of the **Lightning** throughout the whole year, more windy than any other yeer is. When

Or, Prognostication for ever. 117

When in Summer it thundreth more then it lightneth, it is a sign of wind that shall come from the same place whence the thunder cometh: but if there be seen more lightning then is heard of thunder, then shall the wind come from the place where the Lightning is seen.

If it thunder less then Lighten, that is a token of rain, with fair & clear weather, & shall both thunder and lighten, or else thunder and lighten out of all four quarters, but mark if it come only from the East part, there shall be next day rain from the North, and wind.

When it thundreth early, it betokeneth both wind and rain to come from y^e mid-day.

16. To know the weather by the four quarters of the year, as sheweth *Leichtenberger*.

What weather there shall be on the day that the Sun enters into Aries, and in the next day after their operation shall be for the most part in the Year best, in September, October, and November.

Item, Aries worketh the one day when the Sun goeth into Leo, & y^e next day before and after, and so shall be y^e winter, especially December, January, & February, for the winter giveth him wholly, and leaveth on the North, that is to say, from the mid-night which is the Orient East, and that time shall be dry, & then shall

118 The Husband-mans Practice.


shall be great frost and cold. But if it come in South Austro, which is of y^e mid. day, either west Occident, then that time shall be moist and but little Ice. If the weather be dry after the moistnes, so that the Winter be unstable.

On that day that the Sun goeth into Libra, mark the weather the next day afoze it, and the next day after it.

And when y^e weather is given to lightning more in March, April, & May; then mark that also. For as the weather is in those days that come next after, and afoze, when the Sun entereth into Aquarius, so that it be in the most part of the Summer, June, July, and August.

In them many wise men do conclude how the weather shall be all the time that the Sun is from Libra, to Scorpio, even to the 20 degree, that is, that from the 14 day of September, unto Allhallowes day, and commonly it shall be likewise in the year following. And this time is reckoned among y^e twelve moneths, so that four days are reckoned for a moneth, & every day betokeneth a quarter of a Moon which is seven dayes, and November is reckoned for the first moneth.

27. How to know the weather out of the new and full Moons.

 On the third day before the new and full Moon,

Moon, mark well the Moon, when there goeth or proceedeth from her a cleare light shining, it betokeneth faire weather, and also windy, and if the Moon be black or dark, it is a token of cold ayre and rainy.

When there is a faire and cleare circle by the Moon, and that being sharpe and bright it betokeneth a faire and cleare ayre, and if there be two or three rings about the Moon, it betokeneth a cold winter ayre.

When there is a darknesse about it, it is a token of winterly ayre which cometh through strong winds. And if there be black about it, then it is a token of such like weather also.

When the Moon ariseth and shineth faire, it betokeneth faire weather: red, windy, black, rain.

Likewise as the weather is on the third day after the new and full Moon, so shall the weather be ten days after most commonly.

A sudden and hasty rain cometh alwayes from the wind that went before.

The greatest winds be commonly in harvest, the sudden coming of cold and heat, cometh of the wind, and of the rain.

There

There goeth commonly afoze Thunder,
great winds.

When the wind goeth from the Decident,
then it is commonly rafny weather.

From the East is fair weather.

From mid-night, it is cold and hard wea-
ther.

From noon, hurtful and unhealthfull
weather.

If it do haill in the midst of Summer, it is a
token of great cold in the higher Region
of the ayre.

When the lower part is hot, that causeth
Hayle to come from above.

18 Of the Eclipse of the Moon, the cause
thereof how and when they happen.

You are to note, that an Eclipse of the
Moon is nothing else but the interpo-
sition of the earth between the bodies of the
Sun and Moon, they being Diametrically
opposite; as if a line drawn from the center
of the Sun, to the center of the Moon, should
passe directly through the center of the earth:
whitch onely happeneth at the time of the Op-
position, or full Moon, and not at every full
Moon nesther, but onely when they meet in
the

the head or tail of the Dragon; which is onely the interfection of two Circles, viz. the Ecliptique, and the Different, which is the Circle that carrieth the Moon about, and you are likewise to note, that an Eclipse of the Moon, appeareth to all those above whose Horizon the Moon is at the time of the Opposition; though it be otherwisse with the Eclipse of the Sun, for a Solar Eclipse is to some totall, to others partfall, and to others not at all visible, though the Sun, be at the time of the Conjunction above all these Horizons, &c.

To find when the Moon shall be eclipsed and when not, by her distance from either of the two sections called the head and tail of the Dragon.

If the Moon at the time of her true opposition to the sun shall be distant from either of these two pointst lesse then 10 degrees, 21 minutes, and 20 seconds, then must the Moon suffer an eclipse.

But if her distance (as before) be more then 13 degrees, 5 minutes, and 23 seconds, then the Moon (at that full) cannot be eclipsed.

Wherefoze if her distance be more then 10 degrees 21 minnts, 20 seconds, and lesse then 13 degrees 5 minutes, 23 seconds, then she

may happen to be eclipsed, but not necessarily.

20 To find when the Sun shall be eclipsed and when not.

If the apparant latitude of the Moon at the time of the visible conjunction be lesse then 30 minutes 40 seconds there must be an eclipse.

But if the apparant latitude of the Moon be more then 34 minutes 51 seconds, there cannot be an eclipse.

Therefore if the apparant latitude be more then 30 minutes, 40 seconds and lesse then 34 minutes, 51 seconds, there may be an eclipse.

21 How to behold an Eclipse of the Sun without hurt to the eyes.

TAke a burning glass, such as men use to light tobacco with in the Sun; or a spectacle glasse that is thick in the middle, such as for the eldest sight; and hold this glasse in the Sun as if you would burn through it a past-board or white paper book, or such like; and draw the glasse from the board or book, twice so far as you do to burn with it; so by direct holding it nearer or further as you shall see best, you may behold upon your board, paper or book, the round body of the Sun, and how the Moon

Or, Prognostication for ever. 123

soon passeth between the glasse and the Sun
during the whole time of the eclipse.

Thus thou mayest practise before the time
of an eclipse, wherein thou shalt discern any
body passing under the Sun; or by another
way, holding a bullet on his fingers end
betwixt the sun and the glasse at such time
the sun shining) as thou holdest the glasse,
as before thou art taught.

22. The minde of the Fathers, of the
Nature of the Fire.

When the fire sparkleth it betokeneth rain.

When the Fire giveth much flame, or else
when a man taketh an Hatten, and lifteth
up by the coals, and if the coals do hang
thereon, that betokeneth wind and rain.

When that cold in the Winter cealeth,

And when a man snow findeth,

If there be dark clouds thereby,

Then look for rain verily.

If the Frog in the morning do cry,

Betokeneth rain great plenty.

- 23 A brieft discourse of the naturall causes
of watery Meteors, as snow,
hail, rain, &c.

You must first understand, that all watery meteors, as rain, snow, or such like, is but a moist vapour or aione by by the vertue of the Sun, and the rest of the Planets into the middle region of the aire, where being congealed or dissolved, falleth upon earth, as haile or rain.

24. Of the Raine-bow,

Pliny saith the Rain-bow is made by the Sun beames striking vpon a hollow cloud, when their edge is repelled and beaten back against the Sun, and thus ariseth variety of colours, by the mixture of cloudes, aire, and fierp light together. But (as he saith) it it pretendeth neither faire nor fowle weather.

25 Of Rain.

Of these kind of meteors you may read Arist. libro primo Meteorologicorum, cap. 1. & 2. But bytestly, Rain is a cold vapour.

and

nd earthly humour, raised from the earth
nd waters into the middle region of the air,
where by the extremity of cold it is thickned
into the body of a cloud, and after being
dissolved, falleth upon the earth.

26 Of Hail.

Hail is ingendred of Rain, congealed
into Ice, freezing the drops presently after
the dissolving of the cloud, whereby wee have
great irregular Stones fat on the Earth; I
have seen them in that fashion 1610 contain 4
inches about: for the higher it commeth, and
the longer it tarrieth in the air, the rounder it
is and the lesser.

27 Of Snow.

Snow is of the same humour that Hail is,
but not grown together so hard. Pliny saith,
Hail sooner melteth than Snow, and the Hail
commeth oftner in the day then in the night.

28 Of Frost and Dew

When in the day time through the faint
heat of the Sun there is a cold and moist
vapour drawn up a little from the earth, pre-
sently

scntly at night it descendeth againe upon the earth, and is called Dew, and in the Spring or Harbest, it is a sign of safr weather; but if by means of cold it be congealed it is called Frost, and therefore Dewes come not so often in hot seasons, neither when winds be vp, but after a calme and clear night, frosts dry vp wet and moisture: For when (as Pliny saith) the Ice is melted, the like quanttity of water in proportion is not found.

29 Of Wind.

Winde is nothing but many exhalations drawn from the earth and inforced laterally above the sun.

30 Of Sodaine Blasts.

A windy exhalation being throwne down and encompassed (as Pliny saith) in a thicke course of cloudes newly ouer-cast comming at some time with such a violence, as it hurle and cleaues a dry cloud in sunder, and makes a storm, of the Greeks called Ecnephias, but when this cleft is not great, but that the windes be forced to turne round, and

roll in this descent without lighting, there is made a whistle-puffe, or guff, called Typhon, which is to say, the storme Ecnephias, sent forth a winding violence, and this wind doth beare many things away with it, changing from place to place: but if the hole in the cloud were great, it is called Turbo, casting down and ouerthrowing all that is next it. Pliny saith, no Ecnephias commeth with snow, nor as Typhon from the South: some say, vinegar thrown into this wind, breakes the guff.

31 Of Earth-quakes.

Plenty of windes gotten into the bowels, holes and corners of the earth bursting out of the earth, and the earth closing again, causeth the shaking, or earth-quake, and is a token of ensuing warre.

32 Signes of Earth-quakes.

When waters in well or pits be troubled, and have a bad savour, the long absence of the windes, strange noises, the obscurity or darkness of the Sun with clouds, and strangely coloured, &c.

33 Of Thunder and Lightning.

When an exhalation, hot and dry mixt with moisture, is carried up into the middle region, and there in the body of a cloud : Now these two contraries being thus shut or pent in one room together, they fall at variance, whereby the water and fire agree not untill they have broken the prison wherein they were pent, so that fire and water flye out of the cloud, the breaking whereof maketh a noise like the renting of cloth, which we call thunder, and the fire lightning, the thunder being made first, but the lightning first seen, in respect the sight is before the hearing; and of lightnings there be many sorts.

That which is dry burneth not at all, dissipating and dispersing : that which is moist burneth not likewise, but blasts, and altereth the colour : but that which is cleare is of a strange operation, it draweth vessels dry without hurt to the vessell ; it melteth mettall in bagges or purses, and hurteth not, the bag or purse, nor Wax that sealed the bag hurt ; it breaketh the bones, and hurteth not the flesh ; and killeth the child in the womb, not hurting the mother. Pliny
sath

Or, Progonstication for ever. 129

saith, Scythia by reason of cold, and Egypt
by reason of heat, have seldome lightning.

34 What things be not hurt with
lightning.

It hurteth not the Lawrel tree, it entrencheth
not past 5 foot into the earth, such that are
shadowed with the skinner of Seales, or Sea-
calves, are freed, the Eagle is free, &c. Many
other wondrous and strange kind of Meteors
be there in the heavens often times scene,
as Comets, burning Dragons, &c. but this
volume will not containe an ample discourse
thereof.

35 Here



35 Here followeth divers and sundry Rules, of Excellent use, and right necessary to be known of the Husbandman, and not onely of him but of all other persons of what quality soever.

And First I will begin to shew what Rules of Husbandry are to be observed in each moneth, and also Observations for taking of Physick, and keeping of a good and wholsome Diet and modest Recreation.

36 Rules of Husbandry in January.

This is the season for good husbands to lop and purge superfluous branches from fruit trees, uncover their roots, set all kinds of quick-sets and fruit trees in the new of the Moon, be sure the wind be not North nor East, and set the same sides to the South
and

The Husbandmans practice, 131

and West, which grew at the first, set Beans, Pease, and Parsnips, the weather mild and Moon decreasing, dig gardens, dreanch weak and sick cattel, kine with Herdusuce, Horses with water and ground Salt sodden with a little Brand.

Observations for Physick and diet
in *January*.

The best Physick is warm clothes, good fires, warme dyet, and a merry honest wife.

Rules of Husbandry in *February*.

This moneth set, cut, and lay Ducklets and Roses as all other plants, set and plant Wines, Hops: and all frutt that growes on bushes: Sow Pease, Beanes and Onions, furnish your Gardens, with sallads and pot-herbs for Summer, peune and trim all sorts of frutt trees, from Hols, Canker, and superfluous branches, remove grafts of young trees in the last quarter, the moon being in Aries, Libra or Scorpio.

Observations for Physick and diet
in *February*.

If necessity urge, you may let blood,
but

The Husband-mans Practice,
but be sparing in Physick and be sure when
a warme day comes, to prevent taking of
cold through carelesnesse, for the warm
ayre in this moneth is not lasting, but oft
deludes us to our prejudice.

Rules of Husbandry in *March*.

Now regarding the wind and weather,
graft, cut quicksets, coher the roots of fruit
trees (opened in December and January)
with fat earth, sow Oats, Barley, Pars-
nips, Onions, Carrets, Melons, Cucumber-
bers, and all kind of Pot herbs, Asp Harti-
chokes and Sage, and sow all manner of
Garden seeds.

Observations for Physick and diet in *March*.

Now advise with the honest and able
Astrological Physician, 'tis good to purge
and let blood.

Rules of Husbandry in *April*.

This moneth sow Hemp and Flax: pole
Hops, set and sow all kinds of Garden
herbs, Restore the liberty of the laborious
Bee,

Or, Prognostication for ever. 133

Bee, by opening her *Uthe*; Bark trees for
Tanners, and let good-husbands mind their
Gardens, and begin to think of their *Dar-*
tes.

*In gardening never this rule forget.
To sow dry, and set wet.*

Observations of Physick and diet in *April*.

The use of Physick becomes now sea-
sonable, as also purging and blood-letting,
'tis good to abstain from wine, for many
diseases will be taken thereby to the ruine
of many.

Rules of Husbandry in *May*.

This moneth commands the provident
house-wife, and the prudent Artist, to set
their Stills on work, in the beginning of the
moneth sow and set those tender Summer
herbs, that would not endure the former
cold, weed your Hopgardens, cut off super-
fluous branches, moss trees, and gardens,
and weed cozne.

Obser-

Observations for Physick and diet
in *May*.

Now every Garden and hedge affords thee food and physick, Rise early, walk the fields by running streams the North and West sides, Sage and sweet Butter an excellent breakfast, clarified Whay with Sage, Scurvy Grasse Ale, and Wormewood beer are wholsome Drinks.

Rules of Husbandry in *June*.

At the full of the moon this moneth and next, gather your herbs to keep dry for the whole year, let Rosemary and Gilliflowers, sow Lettice and Radish three or four dayes, after the full, and they will not run to seed: shear your Sheep the moon increasing.

Observations for Physick and diet
in *June*.

Let honest moderate labour and exercise procure your sweat, thin and light diet, and chaste thoughts tend to health: Lie not unadvisedly on the ground, or over hastily drink.

Rules

Rules of Husbandry in *July*.

Get Rue, Wormwood, and Gall, to strowe on your floors to destroy fleas; at the full Moon gather flowers and seeds, dry your flowers rather in the Shade then in the Sun which to much exhaletb their vertue, but to avoid corruption let the Suns heat a little visit them.

Observations for Physick and diet
in *July*.

Beware of violent heat and sudden cold, which are the great distempers of this moneth, and produce pestilential diseases, forbear superfluous drinking, but eat heartily.

Rules of Husbandry in *August*.

Now with thankfulnesse reap your desired harvest. Sow winter herbs in the new of the moon. Esteem fair weather as precious and mispend it not. Gather Garden seeds neer the full, use moderate diet, forbear to sleep presently after meat: take heed of sodain cold after heat.

Obser-

136 The Husband-mans Practise.

Observations in Physick and diet
in *August*.

Beware of Physick and blood-letting in the Dog-dayes, if the aire be hot, otherwise, if occasion require, you may safely make use thereof.

Rules of Husbandry in *September*.

The beginning of this moneth and end of the former, gather hops, their Complexion being brown and the weather faire, and no dew on the ground, kill Bees, make Mersalce, remove and set all slips of flowers between the two Lady days, remove trees from Sept. till Febr. especially in the new of the Moon, the weather warm, And the wind South or West, cut Duck-fets, gather ripe fruit, sow Wheat and Rie, winter Parsnips and Carrots, And set Roses, Strawberies and Barberies.

Observations for Physick and diet
in *September*.

Now as the year declines; provide your
winter

Or, Prognostication for ever. 137

winter garments, hang them on loosely to prevent that you might after repent of, good for Physick, and Phlebotomy.

Rules of Husbandry in ^{October} September.

Sow Wheat and Rie, remove young plants and trees about the new moon, observing this as a seasonable secret, that in setting you carefully place that side to the South and West, which were so before you took up the Plant, otherwise the cold kills it: gather your remaining Winter fruit, set all kinds of Nuts and Acorns, and cut Rose-trees but once in two years, if you intend to have Store of Roses.

Observations for Physick and diet
in October.

The garments you last moneth hung on your backs in jest, now button them close in good earnest; cloath you now for prevention, for the cold comes insensibly, and fogs oft times beget a whole winters cold. Consult with your Tailors as well as Physicians.

R

Rules

Rules of Husbandry in *November*.

Set Crabtree stocks to graft on, in the old of the moon, set pease and beanes, and some parsnips and carrots, Trench gardens with dung, uncover the roots of your apple trees, and so let them remaine till March, kill swine in or néer the full of the moon, and the flesh will the better prove in boyling.

Observations for Physick and diet
in *November*.

The best physick this moneth, is good exercise, warmth, and wholesome meat and drinke.

Rules of Husbandry in *December*.

In the last quarter of the moon this moneth and the next, are the best times to fell Timber: Let Fowlers mind their Game, Cover all your best flowers and herbs from cold and storms with rotten horse-dung, look well to thy cattel, blood horses, Let a warme fire and a cup of Pector be thy Bath, the Kitchen thy Apothecaries Shop, hot meats
and

and broths thy physick, and a well sprea-
table the proof of thy charity to thy poor
neighbours, to whom this advise is season-
able.

*Being poor thy self, and can't not feast at all,
Thank God for such as thee to feasting call.*

Observations for Physick and diet
in December.

The best Physick is as before, a merry
honest heart, and the exercise of charity
among thy poor Neighbours.

37 Here follow other briefe Rules of
Physick and Hus-
bandry.

Physical Observations.

To let the Sanguine blood, when the
Moon is in Pisces.

To let the Cholerick blood when the Moon
hath her course in Cancer, or Pisces.

To let the Melancholy blood, when the
Moon is in Libra, Aquarius, or Pisces.

140 The Husband-mans Practice.

To let the Flegmatick blood, when the Moon is in Sagittarius or Aquarius.

To prepare humours the Moon being in Gemini, Libra, or Aquarius.

Good to purge.

With Eleduaries, the Moon in Cancer

With Pills the Moon in Pisces.

With Potsons, the Moon in Virgo.

Good to take Vomits, the Moon being in Taurus, Virgo, or the latter part of Sagittarius.

To purge the head by sneezing, the Moon being in Cancer, Leo, or Virgo.

To take Glisters, the Moon being in Aries, Cancer, or Virgo.

To stop Fluxes and Rheumes, the Moon being in Taurus, Virgo, or Capricorn.

To bathe, when the Moon is in Cancer, Libra, Aquarius, or Pisces.

To cut the hair off the Head or Beard, when the Moon is in Libra, Sagittarius, Aquarius, or Pisces.

Brief

or, Progenification for ever.

141

Briefe Observations of Husbandry.

Sow, Sow Seeds, Graft and plant, the
Moon being in Taurus. Virgo, or in Capricorn.

And all kind of Corn in Cancer.

Graft in March at the Moons increase, the
being in Taurus or Capricorn,

Shear Sheep at the Moons increase.

Fell hard Timber from the Full to the
Change.

Fell Frith, Copice, and Fuel at the
first quarter.

Lib or geld Cattel, the Moon in Aries,
Sagittarius. or in Capricorn.

Kill fat Swine for Bacon, (the better to
keep their fat in boiling) about the Full
Moon.



The use of a small portable
Instrument, to finde the Houre of the
Day upon the least appearance
Of the Sunne.

This Instrument may be made either of Wood, Brasse, or Silver, or, for a shift, this Paper it self being pasted upon a fine piece of Board, that will not warpe may supply the want of a better; In the Center of this Instrument (which is noted with the Letter A) there is fixed a piece of fine silk, having a small Plummet of Lead at the end thereof, noted with the Letter P, and upon this string, let there be a Bead, or small Pins-head, which may be slipped up and down the string, as occasion shall require, this small Head or Pins-head is noted with the Letter O; Likewise upon the edge of the Instrument noted with A You must have a small piece of wick (or a piece of a small pin) about a quarter of an inch in length, which must
stick

Stick up right upon the edge of the Instru-
ment, this small piece of wire is noted with
the letter S (or if you will, you may have a



Small hole made in the line A B into which you may stick a pin when you should know the hour of the day, which will be sufficient. Lastly, between the Lines B C and D D are

noted certain small divisions, which are the dayes of the twelbe moneths of the year noted with the first Letter of every moneth, as I for January, F for February, M for March, A for April, M for May, I for June, I for July, A for August, S for September, O for October, N for November, and D for December, Now the Houre-lines offer themselves to every ones eye, having the numbers, 12, 1, 2, 3, 4, 5, 6, 7, 8, 11, 10, 9, 8, 7, 6, 5, 4, set at each end of them.

Having thus described the severall parts of the Instrument, I will now shew the use thereof which is very easie. For first (the third being fixed fast in the Center at A) you must lay the string upon the day of the moneth (as in the figure the string lieth upon the 10 day of April) then staying it there, move the bead up or down the string till it lie just upon the line of 12, as you see in the figure at O, then is your Instrument fitted to finde the houre any time that day, which you must do after this manner. Take the Instrument in your hand, laying the thumb of your right hand about E, and the thumb of your left hand about R, turning the left side of your body to the Sun, and hold up the Instrument till the Sun cast the
 sha-

Shadow of the short piece of wire in S, streight along the line S C, neither above nor below it, the string playing at free liberty by the side of the Instrument, then shall the bead falling upon the houre-line give you the true houre of the day either before or after noon.

Example.

If you would find the hour on the 5 of April, you must then lay the third upon that day, and keeping it there, move the bead till it lie upon the line of 12, then holding the Instrument in your hand, and turning the left side of your body to the Sun, hold it up till the shadow of the small wire fall just upon the line S M, and then, (the third and plummet, having free liberty to move along the side of the Instrument) observe where the bead resteth, and there is the hour of the day, as if it fall upon the line noted with 9, 3, then it is either 9 in the morning or 3 in the afternoon: in like manner, if it fall upon the lines 10, 2 it is either 10 in the morning, or 2 in the afternoon. again, if it fall just between the lines of 8 and 3, then it is either half a hour past 8 in the morning or half an hour past 3 in the afternoon, and
which

146 The Husband-mans Practice,
which of these hours it is, may be easily dis-
tinguished.

*Note, that from the tenth day
of March to the twelfth of Sep-
tember, you must make use of those
Houre-lines which are drawn
with a full line thus—— But
from the twelfth of September
to the tenth of March, you must
make use of those Houre-lines
which are pricked thus..... Let
thus much suffice concerning the
use of this Instrument.*

Usus optimus magister.

A Table shewing the Interest of any sum of money from
1 pound to 100 0 pound, at 6, per cent.

	1 moneth.	2 moneth	3 moneth	4 moneth
lib.	lib. s. d.	lib. s. d.	lib. s. d.	lib. s. d.
1000	5 00 00	10 00 0	15 00 0	20 00 0
500	2 10 00	5 00 0	7 10 0	10 00 0
400	2 00 00	4 00 0	6 00 0	8 00 0
300	1 10 00	3 00 0	4 10 0	6 00 0
200	1 00 00	2 00 0	3 00 0	4 00 0
100	0 10 00	1 00 0	1 10 0	2 00 0
90	0 09 00	0 18 0	1 07 0	1 16 0
80	0 08 00	0 16 0	1 04 0	1 12 0
70	0 07 00	0 14 0	1 01 0	1 08 0
60	0 06 00	0 12 0	0 18 0	1 04 0
50	0 05 00	0 10 0	0 15 0	1 00 0
40	0 04 00	0 08 0	0 12 0	0 16 0
30	0 03 00	0 06 0	0 09 0	0 12 0
20	0 02 00	0 04 0	0 06 0	0 08 0
10	0 01 00	0 02 0	0 03 0	0 04 0
9	0 00 10	0 01 9	0 02 8	0 03 7
8	0 00 09	0 01 7	0 02 4	0 03 2
7	0 00 08	0 01 4	0 02 1	0 02 9
6	0 00 07	0 01 2	0 01 9	0 02 4
5	0 00 06	0 01 0	0 01 6	0 02 0
4	0 00 05	0 00 9	0 01 2	0 01 7
3	0 00 03	0 00 7	0 00 1	0 01 2
2	0 00 02	0 00 5	0 00 7	0 00 9
1	0 00 01	0 00 2	0 00 3	0 00 4

The



*The use of the Table of
Interest.*

The first column containeth any number of pounds from one to 1000, against any of which sums, there is set down the Interest thereof for one, two, three, or four moneths according to the titles.

Example, Let it be required to find the interest of 70 pound for 4 moneths. Find 70 l. in the first column, and right against it, in the column of four moneths, (which is the last) you shall find 1 l. 8 sh. 0 d. and so much is the interest of 70 pound in four moneths.

Now, if you would know what the interest of the same sum would be in 6 moneths Look in the Table for the interest thereof, in 2 moneths, which is 0 l. 14 sh. 0 d. which added to the interest for four moneths, namely, to 1 l. 8 sh. 0 d. the sum is 2 l. 2 sh.

Or, Prognostication for ever. 149

2 sh. 0 d. and so much is the interest of 70
in 6 moneths.

Also, if it be required to find the interest
of any sum which is not in the first column,
is of 75 li.

Let it be required to find the interest of
75 li. for three moneths. First, look the in-
terest of 70 li. for three moneths as before,
you shall find it to be 1 l. 1 sh. 0 d. Like-
wise find the interest of 5 l. for three moneths,
which is 0 l. 1 sh. 6 d. this being added to
the former, viz. to 1 l. 1 sh. 0 d. maketh 1
li. 2 sh. 6 d. which is the interest of 75 l. for
three moneths.

Here

Here followeth Four plain and necessary Tables
 shewing the true value of the purchase of any house
 or land by lease or otherwise : calculated according
 to the Rates of 5l. 6l. 8l. 10l. in the hundred.

5 per Cent.			5 per Cent.		
Time of the purch.	Ycets	Mon.	Time of the purch.	Ycets	Mon.
1	0	11	1	0	11
2	1	10	2	1	10
3	2	9	3	2	8
4	3	7	4	3	6
5	4	4	5	4	3
6	5	1	6	4	11
7	5	9	7	5	7
8	6	6	8	6	2
9	7	1	9	6	10
10	7	9	10	7	4
11	8	4	11	7	11
13	9	5	13	8	10
15	10	5	15	9	9
17	11	3	17	10	6
19	12	1	19	11	2
21	12	10	21	11	9
23	12	6	23	12	4
25	14	1	25	12	9
27	14	8	27	13	3
29	15	2	29	13	7
31	15	7	31	13	11
41	17	1	41	15	1
51	18	3	51	15	9
61	18	11	61	16	2
71	19	4	71	16	5
81	19	7	81	16	6
91	19	9	91	16	7
Fee fm.	20	0	Fee fm.	16	8

This Table is to be used in the purchase of Land.

Value of the Purchase.

This Table shewes the purchase of Leases of Land.

Value of the purchase.

8 per Cent.

10 per Cent.

Time of the purch.	Years	Mon.
1	0	11
2	1	9
3	2	7
4	3	4
5	4	0
6	4	7
7	5	2
8	5	9
9	6	3
10	6	9
11	7	12
13	7	1
15	8	7
17	9	1
19	9	7
21	10	0
23	10	4
25	10	8
27	10	11
29	11	2
31	11	4
41	11	11
51	12	3
61	12	4
71	12	5
81	12	6
91	12	6
	12	6

Value of the purchase.

Fee sim.

Time of the purch.	Years	Mon.
1	0	11
2	1	9
3	2	6
4	3	2
5	3	9
6	4	4
7	4	11
8	5	4
9	5	9
10	6	2
11	6	6
13	7	1
15	7	7
17	8	0
19	8	4
21	8	8
23	8	11
25	9	1
27	9	3
29	9	4
31	9	6
41	9	9
51	9	11
61	9	11
71	10	0
81	10	0
91	10	0
	10	0

This Table shews the purchase of Leases of Houses.

Value of the purchase.

Fee sim.

The



*The use of the foure pre-
ceding Tables.*

THese four tables are all to be used y^e same way, their difference being onely in the Rate of the profit; which it is fit should be more in houses then in lands; because houses are subject to be voyd of Tenants and many other casualties of fire and ruine which lands are not. And therefore I have (as briefly as I can) hinted in the Tables, which Table is fittest for any kind of purchase: not that any one is bound to make his bargain just according to these Rates; but hereby any one may judge of his Purchase, and know what profit he makes of his money.

The Tables of themselves are so plain, that they need no explaining; I having therein altogether applyed my self to the usuall way of reckoning these bargains to be worth so many yeers purchase. Onely the yeer for the more exactnesse is divided into twelue months, and not into four quarters.

The

This Example will make all plain.

It is desired to know what the Lease of an House for one and twenty yeers, is worth in ready money: To finde out this, look in the last Table which is calculated after the rate of 10 per Cent. and is fittest for such kind of bargains; and in this Table at 21 yeers you shall finde the value of the Lease to be worth 8 yeers and 8 months purchase. So that let the yearly rent or value of the house be what it will, the said Lease of 21 yeers is worth eight whole yeers rent, and almost three quarters of the said yearly rent; which you may easily reckon up, and so know the true value of the purchase. And at this price you shall have 10 peer cent. profit for your money.

I have made these Tables to shew the worth of long leases also, because most men value a long lease too much, in respect of the value they set upon a short lease. Reckoning a lease of 21 yeers to be worth but 7 yeers, and yet thinking a lease of 60 yeers to be worth 12 or 13 yeers purchase, Whereas you may see by this table, that though the lease of 21 yeers be worth 8 yeers and 8 months purchase; yet the lease of 60 yeers

is not worth full 10 yeers purchase: may the lease of an hundred yeers, or the Fee-simple cannot be worth above 10 yeers purchase, allowing the said rate of 10 per cent for the money.

Many other questions of Purchases and Reversions might be added; as you may see at large in my Purchasers Pattern, printed for Mr. Pierrepont at the Sun in Pauls Church-yard.

A



A brief discourse of the
Celestiall part of
the World, of the distances, magnitudes,
motions, and situations of the Planets
and fixed STARS.

I. *Of the Heaven of the fixed
Stars.*

AL though (by the Diurnal motion of the
Primum mobile) this Heaven (as all
the other orbs of the Planets are) be violent-
ly turned about once in 24 hours, yet they re-
tain a proper motion to themselves which is
contrary to the former, this motion is called
natural, because it is effected by the proper
motion of the Starre or Planet in its own
Orbe, and the other motion is called *Viol-*
lent, because it forceth a motion contrary
to what the thing it self in nature would
perform.

This Heaven of the fixed Stars is very
slow

slow in motion, moving but one degree in 71 years, and so is 25412 years moving through the whole Zodiack: It is adorned and beautified with others glorious bodies of severall magnitudes, of which the Ancients have noted 6 in number, and that the multiplicity of these glorious bodies might not confound the beholders by their irregular situation, the Ancients have contracted their number by the uniting a certain number of them together into the form or fashion of some living Creature or other object, as the SWAN, the BEAR, the SHIP, the CROSSE, &c, and these are called Constellations, of these Constellations, the Ancients observed only 48, though there be others found out of later times, of which 21 were on the North side of the Equinoctial. 15 on the South side and 12 in the Zodiack it self: each of these Constellations contain a certain number of these Stars, whose magnitudes are very vast, in respect of this little ball whereon we live, for,

A Star of the first Magnitude is greater then the Globe of the whole Earth 68 times, of which magnitude there are 15 Stars.

A Star of the second Magnitude is greater

for then the Globe of the Whole Earth
28 times, of which magnitude there are 45
Stars.

A Star of the third magnitude is greater
then the globe of the whole Earth 11 times,
of which magnitude there are 208 Stars.

A Star of the fourth magnitude is greater
then the globe of the whole Earth 11
times of which magnitude there are 244
Stars.

A Star of the fifth Magnitude, is greater
then the globe of the whole Earth. 21 times
of which magnitude there are 217 Stars.

But a Star of the sixth Magnitude is
lesse then the Earth, and of this Magnitude
are 49 Stars.

An Appendix to the precedent Almanack.

2 Of the Heaven of Saturn.

THis Heaven is situated within the
Concavity of the heaven of the fixed
Stars, and containeth only the body of his
one Planet, which appeareth as a Star of
the second magnitude; he is of a swarthy
and obscure colour like unto lead; his di-
stance from the earth in his mean distance is

9021960 miles, and the circumference of of his spheare is 57030266 miles, according to which by the violent motion of the primum mobile he is moved 2376261 miles in an hour, but his owne proper motion is slower than any of the other Planets, yet much swifter than that of the fixed Stars, for he endeth his course in 30 peeres.

3 Of the Heaven of Jupiter.

Within the Concauity of the Spheare of Saturn is situated the heauen of Jupiter, in which moveth the body of 4 which appeareth like a Star of the first magnitude very bright and of nature warm. In his mean distance he is distant from the Earth 3431400 Miles, his body exceeding the earth in magnitude 14 times, the perimter of his spheare being 21568800 miles, so that his hourly motion is 898700 Miles, he finisheth his Zodiacal period in 11 years, and 316 days.

4 Of the Heaven of Mars.

Vnder the Heaven of Jupiter, is the Orb of Mars, appearing of a red fiery colour, being

being distant from the earth in his mean distance 1500700 Miles, the Circumference of his Sphere being 9432971 Miles, so that by the violent motion of the primum mobile, he is moved 393040 Miles in the space of an hour, he compleateth his revolution in one yeare and 322 days.

5 Of the Heaven of the Sun.

The Sun is seated in the midst of the Planetary Orb, by which he enlightens the Superiour as well as the Inferiour. In his mean distance he is distant from the earth 989000 Miles, the magnitude of his body being (according to Tycho) 140 times greater then the earth, the compasse of his Orb being 6216571 Miles, and he moveth in a houre 259023 Miles, he maketh his Zodiackal revolution in 365 dayes, 5 hours 49 min, 16 Second.

6 Of the Heaven of Venus.

VENUS the most bright and splendent Star in all the Firmament, is moved about the Sun as about a Centre, his distance from

from the earth being 989000, Miles she moveth equally about the Sun, though her motion seem to be very irregular, she is sometimes higher and sometimes lower then the Sun, she is six times lesse than the Earth, and is distant from the Sun 735300 Miles.

7 Of the Heaven of Mercury.

Within the concavity of the Spheare of VENUS is placed MERCURY, he is situate very nere the Sun, and is never above 29 deg. distant from the Sun; so that he is rarely seen, he moveth about the Sun as Venus doth, and is distant from the Earth 989000 Miles, he is lesse then the earth 19 times

8 Of the Heaven of the Moon.

The Moon is the lowest of all the Planets, being distant from the earth in her mean distance 48760 Miles, the Circumference of her Spheare being 306491 miles, she runneth in the space of an hour 12770 miles, she is lesse than the Earth 39 times, but according to Copernicus 43. times and

Annoteth

finiseth her course in 27 dayes, 7 houres, 43 min. and 6 seconds.

Having thus taken a brief view of the heavenly Orbs, we cannot but admire their vast magnitudes and swift motions, and if from hence we can learn nothing, yet let us learn this that there is a God, and that he is far above all the works of his hands, and the wise-man contemplating thereupon, saith, We may understand by the heavens how much mightier he is that made them, for by the greatnesse and glory of the Creatures proportionally the Maker of them is seen.

I stood aside because y^e Lord his
the full conclusion of his son
had not yett revealed to my mind
upon the ground I laye alone
the did these things and showed to
A



A most plain and easie Table, shewing
the true time of the beginning, and con-
tinuance of the Reigne of each *King*
and *Queen* in *England*, from the Con-
quest, untill this year 1660 Gathered
forth of Chronicles, and set forth
for the profitable use of Lawyers, Scri-
veners, &c.

William Conquerour began his Reigne
1066 October 15 and Reigned 20 yeeres
11 moneths and 22 dayes.

William Rufus began his Reigne 1087
September 9 and Reigned 12 yeeres 11
moneths and 19 dayes.

Henry the First began his Reigne 1100
August the 1, and Reigned 35 yeeres 4
moneths and 11 dayes.

Stephen began his Reigne 1135 December
the

The Book of Knowledge. 163

he 2 and Reigned 18 peers 11 moneths
and 10 dayes.

Henry the Second began his Reign
1154 October 25 and Reigned 34 peers 9
moneths and 1 day.

Richard the First began his Reign 1189
July 6 and Reigned 9 peers and 9 mo-
neths.

King John began his Reign 1199 April
6 and Reigned 17 peers and 7 moneths.

Henry the Third began his Reign 1216
October 19 and Reigned 56 peers and 1
moneth.

Edward the First, began his Reign 1272
November 16 and Reigned 34 peers and
8 moneths and 6 dayes.

Edward the Second began his Reign
1267 July the seventh, and Reigned 19
peers 7 moneths and 5 dayes.

Edward the Third began his Reign
1326 January 25 and Reigned 50 peers
5 moneths and 7 dayes.

Richard the Second began his Reign
1377 June 21 and Reigned 22 peers and
3 moneths and 14 dayes.

Henry the Fourth began his Reign 1399
September 29 and Reigned 13 peers 6
moneths and 3 dayes.

Henry

Henry the Fifth began his Reign 1412
March 20 and Reigned 9 yeers 5 moneths
and 24 dayes.

Henry the Sixth began his Reign 1422
August 31 and reigned 38 yeers 6 moneths
and 8 dayes.

Edward the Fourth began his Reign
1460 March the 4 and Reigned 22 yeers
one moneth and 8 dayes.

Edward the Fifth began his Reign
1483 April the 9 and Reigned two moneths
and 18 dayes.

Richard the Third began his Reign
1483 June 22 and Reigned two yeers
two moneths 5 dayes.

Henry the Seventh began his Reigne
1485 August 22 and Reigned 23 yeers ten
moneths and two dayes.

Henry the Eighth began his Reign 1509
April 22 and Reigned 37 yeers 10 moneths
and 2 dayes.

Edward the Sixth began his Reign 1547
January 28 and Reigned six yeers five
moneths 19 dayes.

Queen Mary began her reign 1553 July
26 and Reigned 5 yeers and 4 moneths and
22 dayes.

Queen

The Book of Knowledge.

165

Queene Elizabeth began her Reign
1558 November 17 and Reigned 44 years
3 moneths and 16 dayes,

King James began his Reign 1602
March 24 and Reigned 22 years and three
dayes.

King Charles the First began his Reign
1625 March 27 and Reigned 24 years
10 moneths and 3 dayes.

King Charles the Second began his
Reign the 30 of January 1648. Whom
God grant long to Reign over us.

Here



*Herenow followeth the manner of
making all manner of Bonds,
Bils, Leases, Indentures,
Wills, &c. Very necessary for
those who live in the Countrey
where a Clerke or Srivener is
not neer at all times to be had.*

A Bill or Obligation from one man
to another.

K Now all men by these presents, that I
T. R. of G. in the County of S. Yeoman,
do owe and am indebted unto I. A.
of G. in the Countie above said, Gentle-
man, the sum of One and twenty pounds
of good and lawfull money of England,
to be paid to the above said I. A. his Heirs,
Executors, Administrators, or Assignes.
in and upon the first day of *May* next en-
suing the date hereof, at or in the now
dwelling

dwelling house of the abovesaid I. A. for
the which paiement well and truly to be
made, I binde my Heires, Executors, and
Administrators, in the sum of fourty two
pounds of like monies of England, firmly
by these presents; In witness whereof I
have hereunto set my hand and Seal, the
first day of June, One thousand six hundred
and sixty.

*Sealed and delivered
in the presence of*

An Obligation with a Con- dition, Two bound to One.

K Now all men by these presents, that
we VV. S. of R. in the County of N.
Joyner, and H. M. of F. in the Isle, are
holden and firmly bound unto V. G. of B.
in the County of S. Gentleman, the sum of
Two hundred pounds of good and lawfull
money of England, to be paid to the above-
said W. G. his Heires, Executors, Admini-
strators or Assignes; for the which payment,
well

Well and truly to bee made, wee bind us,
and either of us, the Heirs, Executors,
Administrators of us, and either of us in
the whole, and for the whole firmly by these
presents, sealed with our Seales, dated. the
fifth day of M. 1660.

The condition of this Obligation is such,
that if the above bound VV. S. and H. M.
they or either of their Heirs, Executors,
Administrators or Assignes, shall pay,
or cause to be well and truly paid,
the full and intire sum of One hundred
pounds of good and lawfull money of Eng-
land, at one intire payment, in and upon the
first day of November next ensuing the date
hereof, at or in the now dwelling House of
the said W. G. of B. that then this present
Obligation shall be void and of none effect,
or else shall remaine in full power, force, and
vertue.

Sealed and delivered
in the presence of

A short Bill.

This Will witnesseth, that J. G. of R.
in the County of S. Taylor, doe owe
unto

unto I. L. of R. in the same Countie, Peo-
man, the sum of Thirty pound of lawfull
Englsh money, for the payment whereof I
bind me and my Heirs. In witness whereof
I have here unto put my hand and Seal the
first day of May, in the year 1660.

Sealed and delivered.

in the presence of

A Bill without a Penaltie:

BE it knowne unto all men by these pre-
sents, that R. S. of K. L. in the Countie
of N. Gentleman doe owe unto R. B. of
R. in the same Countie Peoman, the sum of
one hundred pounds of lawfull money of
England. to be paid to the said R. B. his
Heirs, Executors, Administrators, or As-
signs, upon the first day of May next ensuing
the date hereof, at, or in the now dwelling
house of the aforesaid R. B. in Rish; for the
which payment well and truly to be made,
I bind me, my Heirs, Executors and Ad-
ministrators, firmly by these presents. In
witness whereof, I have hereunto put my
hand and Seal.

Hand and Seal the first day of August, One thousand six hundred and sixty.

Sealed and delivered
in the presence of

An Acquittance.

BE it knowne unto all men by these presents, that J. R. B. have received of W. B. the sum of one hundred pounds of lawfull money of England, in full discharge of all Debts, Reckonings, Accomps, and demands whatsoever, from the beginning of of the World to this day, being July the first, One thousand six hundred and sixty; In witness whereof I have hereunto put my Hand and Seal, the day and yeare above written.

Sealed and delivered
in the presence of

A Generall Release.

BE it knowne unto all men by these presents,
 That I R. R. of H. in the County of N.
 Gentleman, have remised, released, and quite
 timed, and by these presents doe, for me, my
 Heirs, Executors, Administrators, or Assignes,
 give, release, and for ever quit claime, unto
 E. B. his Heirs, Executors, Administrators, or
 Assignes, all, and all manner of Actions, Suits,
 Causes, and causes of Actions and Suits, Bills,
 Bonds, writings, and Accompts, Debts, Duties,
 reckonings, Sum and sums of money, Con-
 troversies, Iudgements, Executions, and de-
 mands whatsoever, which I the said R. R. ever
 had, or which my Heirs, Executors, Admini-
 strators, or Assignes, or any of us in time to
 come can, or may have, to for or against the
 said E. B. his Executors, Administrators, or
 Assignes, for, or by reason of any matter, cause
 or thing whatsoever, from the beginning of the
 world to the day of the date hereof. In witnesse
 whereof I have hereunto put my hand and Seal
 the second day of May, 1660.

A Sealed and delivered
 in the presence of.

A Letter of Attourney generall to receive Debts and Rents.

K Now all men by these presents, that I, R. of W. in the County of R. Peoman, have Assigned, Ordained, and made, and in my stead and place, put and constituted my trusty and well beloved friend F. R. of S. I. in York. Peoman, to be true and lawfull Attorney for me, and in my name, and to my use, to aske, sue for, levy, require, require recover, and receive of and every person and persons whatsoever, and every such Debts, Rents, and sums of money as are now due unto me, or which shall be due, owing, belonging, appertaining unto me by any manner of wayes whatsoever: Giving and granting unto my said Attorney by the Tenour of these presents my full and whole power, strength, and authority, in and about the premises, and upon the receipt of any such Debts, Rents, and sums of money aforesaid, to give acquitances, or other discharge, for me and

in my name, to make, seale, and deliuer, and
 all and ebery other. Act and Acts, thing, or
 things, devise and devices in the Law what-
 soever, needfull and necessary to be done in,
 or about the Premises, for the recoverie of
 all, or any such Debts, Rents, or sumes
 of money as aforesaid, for me, and
 any in my name, to do, execute and performe,
 as fully, largely, and amply in ebery respect,
 to all intents, constructions and purposes,
 as I my self might, or could do if I were per-
 sonally present; ratifying, allowing, and
 holding firme and stable, whatsoever my said
 Attorney shall lawfully do, or cause to be
 done, in or about the execution of the same,
 by vertue of these presents. In witness
 whereof I have hereunto put my Hand and
 seal, July 20 1660.

An Indenture for an Apprentice
 bound out by a Parish.

THIS Indenture made the second day of
 June One thousand six hundred and
 sixty, according to the Computation of
 the Church of England, &c. witnesseth
 that the Churchwardens and Overseers of
 the Poore of the parish of St. M. in K. L.,
 in the County of Nort, with the consent of
 J. P.

J. P. Major. and F. P. Recorder, Esq; two Justices of the Peace for the Parish, according to the Statute in that case made and provided: Have placed and put forth J. R. an Apprentice with J. R. of King Lyn aforesaid waterman, for and untill she be of the full age of one and twenty yeares, from the day of the date hereof: during all which terme the said J. R. doth Covenant to find unto the above said J. R. his Apprentice, sufficient meat, drink and apparell, washing and lodging, sufficient for such Apprenrice, and at the end of the said terme, to give her two Sutes of apparell, the one for Holy dayes, and the other for working dayes: In witnesse whereof they have interchangeably set to their Hands and Seals, the day and yeare first above-written.

Sealed and delivered
in the presence of

A Letter of Attorney to receive a Debt,

K Now all men by these presents that I *I. R.* of *H.* in the Countie of *Nor.* Gent. have Assigned, O dained, and made, and in my stead, and place, by these presents put and constituted my trusty and well beloved friend *S. R.* of *H.* in in the Countie of *S.* Gentleman, to be my true and lawfull Attorney, for me and in my Name, and to my use, to take, aske, sue for, levie, require, recover, and receive of *C. B.* of *Hal.* in the County of *S.* Gentleman, all and every such Debts and sums of Money, which are now due unto me by any manner of wayes or means whatsoever. Giving and granting unto my said Attorney my whole power and strength, and Authoritie in and about the premisses, and upon the receipt of any such Debts, or sums of money aforesaid, Acquittances, or other discharge for me and in my name to make, Seal, and deliver, and all and every such Act and Acts, thing or things, device and devices whatsoever in Law, for the recovery of all, or any such Debts, or sums of money as aforesaid, for me and in my Name, to do, execute, and perform.

M 4

forme as fully, & largely, in every respect, to all intents, constructions, and purposes, as I my self might, or could do if I were there in my own person present: Ratifying allowing and holding firm and stable, all and whatsoever my said Attorney shall lawfully do, or cause to be done in, or about the execution of the Premises, by vertue of these presents. In witnesse, &c.

A Copy of a Will.

In the name of God, Amen, the first day of July, 1660. according to the Computation of the Church of England. I E. N. of K. L. in the County of N. Gent. being of perfect memory and remembrance, praised be God, do make and ordain this my last Will and Testament, in manner and forme following, viz.

First, I bequeath my Soul into the hands of Almighty God my Maker, hoping that through the Meritorious death and passion of Jesus Christ my onely Saviour and Redeemer to receive free pardon and forgiveness of all my sins; and as for my bo-

dy, to be buried in Christian buriall at the discretion of my Executrix hereafter nominated.

Item, I give unto my Son P. T. the sum of fve hundred pound.

Item, I give unto my Daughter F. — the sum of fve hundred pounds.

Item, I give unto my Daughter E. the sum of fve hundred pounds.

Item, all the rest of my Houses, Leases, Lands, Tenements, and Goods whatsoever, I give unto S. my Wife for terme of her life, and then to my Son P, and his Heires for ever, upon Condition that she shall pay all my Debts and legacies, and make her sole Executrix of this my last Will and Testament, reboking all other Wills and Testaments.

In witnesse whereof I have hereunto set my hand and seal the day of the year first above written.

Plca-

Pleasant Questions, in Arithmetick.

Quest. 1. *To tell the number that another man shall think, be it never so great.*

Let the party that thinketh double the number which he thought wch. done, bid him multiply the sum of them both by 5 and give you the product (which they will never refuse to doe, it being so far above the number thought) from the which if you abate the last figure of the product (which will alwayes be a Cypher or 5) the number thought will remain.

Example.

Let the number thought be 53 which doubled make 106 and multiplyed by 5 make 530 then if you take away the cypher which is in the last place and there will remain 53, the number thought.

Quest. 2. *A pretty Question.*

A Thiefe breaking unto an Orchard, stole from thence a certain number of peares, and at his comming forth he met with 3 men one after another, who threatned to accuse him of theft, and for to appease them, he gave unto the first man halfe the peares that he stole, who returned him back 12 of them. Then he gave unto the second halfe of them he had remaining who

who returned him back 7. And unto the third man he gave halfe the residue, who returned him back 4 and in the end he had still remaining 20 peares. Now doe I demand how many peares he stole in all. To answer this Question you must work backward, for if you take 4 from 20 there will remain 16, which being doubled make 32, from which abate 7 and there will remain 25, which being doubled make 50, from which Substract 12 and there will remain 38. which again doubled make 76 the true number of peares that he gathered.

Quest. 3. Another of three Sisters.

A Certain man having three daughters to the eldest he gave 22 apples, to the second he gave 16 apples, and to the third he gave 10 apples, and sent them to the market to sell them, and gave them command to sell one as many for a peny as the other (namely 7 a peny) and every one to bring him home so much money as the other, and neither, change either apples or monyes one with another, how could that be done.

This to some may seeme impossible, but to the Arithmetitian very easie, for whereas the eldest had 3 peniworths and one apple over, the second 2 peniworths & 2 apples

over,

over, and the youngest had ten peniworths and 3 apples over, so that the youngest had so many single apples and one peniworth as the eldest had peniworths and one apple over, and consequently the second proportionall to them both.

They made their markets thus, A steward coming to buy fruit for his lady bought all the apples they had at 7 a peny, leaving the odde ones behinde, then had the eldest sister 3d. and one apple, the middle sister 2d. and 2 apples, and the youngest 1d. and 3 apples. The steward bringing the fruit to his Lady, she liked it so well, that she sent him for the rest, who replied, that there were but a few remaining, she notwithstanding sent him for them, and bid him bring them at any rate.

The steward coming to the market again, could not buy the odde apples under a peny a piece (who to content his Lady, was faine to give it) then had the youngest sister 3 peniworth, the middle sister 2 peniworth, and the eldest one peniworth, and so had they all 4d. a piece, and yet sold as many for a peny one as another, and neither changed apples nor money one with another, as they were commanded.

THE

THE
Shepherds Prognostication
for the Weather : With a brief Chronologic
of divers memorable things since these hun-
dred yeares, shewing in what year they
hapned, and how long it is since
to this year 1660.

WITH

A brief Collection of all the
Members of Man Physignomized.

AND

A Judgement upon the signification of Moles,
on Man or Woman from the head
to the foot.

By Melampus a Greek Author.

ALSO

The Wheele of Fortune,
approved and confirmed by Science and Rea-
son of *Pythagoras* the most excellent Philoso-
pher ; By the which you may know all
things that you will demand.

*London, Printed for John Stafford, and are
be sold at the Sign of the George at Fleet-bridge.*

of the ...
...
...
...
...

A ...
...
...

...
...
...

...
...
...

The ...
...
...
...

...
...
...



The Shepheards Prognostication for the Weather : with a brief Chronology of divers Memorable accidents, since these Last hundred yeers.



If Raine-water be drunk or suckt up by the earth sooner then ordinary, it signifieth Raine to be at hand.

If standing water be at any time warmer then it was commonly wont to be, and no Sun-shine help, it fore-telleth rain.

If any Springs do newly rise or bubble forth, or old Springs flow faster then ordinary, it is a token of much rain.

If Ducks and Drakes do Wake and flutter their wings when they rise, it is a signe of ensuing water.

If young Horses rub their backs against the ground, it is a sign of great drops of rain to follow.

If in a cleare and starry night it lighten in the South or South east, it fore-telleth great store of wind & rain to come from those parts.

If

If Sheep do bleat, play or skip wantonly :
It is a signe of wet weather.

If Swine be seen to carry bottles of hay
or straw to any place, and hide them ; it be-
tokeneth rain.

When Oren do lick themselves against
the hair, It is a token of rain to follow shortly
after.

If Oren or Kine feed apate when it rains,
It fore-telleth th it therein shall continue ma-
ny days after.

If Cattle when they do pisse or belowe,
and do look up to the skie, It signifieth en-
suing rain.

If the heat in summer be more hot and vio-
lent then is wont to be, It is a token of rain.

If Dogs guts or entralles stir or rumble
in his belly, It is a signe of raine.

If Salt or powdered meat be more moist
then it is ordinary wont to be, It signifieth
rain.

The skie or element being red or fiery in
the morning foresheweth rain to follow.

Doves or Pigeons comming later home
to their Dove house ; in the evening then or
ordinary, It is a token of rain.

If Crows or Ravens bathe themselves in
winter, or if they cry, pe lk alongst any
shore

A Prognostication for the weather. 185

Those more then they are commonly wont to do, then will rain presently follow.

The sparkling of a lamp or candle, is a manifest signe of ensuing rain.

The falling of Soot down a chimney more then ordinary, there will follow rain presently.

When Ants or Wasps do often run to nests or homes, it is a manifest token of wet weather.

When Hens flutter their wings in the dust or that they flock together, seeking to welter themselves, rain followeth.

When gouty Men, or such as are troubled with any old aches, do feel their joynts to ache, there rain shortly followeth after.

And if the Moon seem dark, greenish, foggy, lowering or dusky, or if it appear the third day before, or the third day after the new Moon it is a token of ensuing rain.

When Flies, Gnats, or Fleas do bite or sting sorer then they were wont to do, or hover about mens eyes or mouths, or of beasts, it is an evident token of rain.

And if Frogs do croak more then ordinary, it is an apparant token of rain.

When toads go from their holes in the evening, it is a token of stormy weather & rain.

When Swallows are seen to flutter and

186 A Prognostication for the weather.

flye about low, or over waters or marsh grounds, and with their wings to touch the water, it is a manifest token of great rain.

And if any black spots appear in the Sun or Moon, it is a token of water.

And if the sound or noise of Bells be further heard then wont, without the help of wind, it will raïne shortly after.

If Moles or Warts do turne up the ground more then they are wont, and that the earth they turne up be small and dry, it is a manifest token of rain.

And if Birds, of what kind soever, make more noise with their wings then commonly, it is a sure token of rain at hand.

And if the dew fall not early in the morning (unlesse it be hindered by the wind) it is a signe of rain.

And if the wormes called Moolice or Hoglice be seen in great quantities together it is a token that it will rain shortly after.

If the Rainbow appear in calme weather it is a manifest token of windes to follow.

When the fire doth send forth his flames waving; or that it sparkles more then ordinary, it is a windy weather.

The Sea casting forth great store or pieces of some, it is a manifest token of stormy windes.

A Prognostication for the weather. 187

If any great Clouds be seen to passe aloft
and very high in the skie, look from whence
it comes, thence shall you shortly after have
foze of winds.

When the beames of the Sun be red and
broad, and pierce the Clouds like darts they
fozetell winds.

The Hedghog commonly hath two holes or
vents in his den or cave, the one toward the
South, the other toward the North, and look
which of them he stops, thence will great
fozmes and winds follow.

If the Sun continue hot and scorching ma-
ny dayes together, it is a token of winds to
continue long together.

The winds comming from the East are
commonly ingendring drought.

The Northern winds is evermore health-
fuller then the Southern.

If Bees fly not far from their hives, it is a
signe of foul weather.

When Oxen bite their fozetéeth, it is a ma-
nifest token of foul weather to follow.

If the flame of the fire do wave up and
down, or that sparkles flye and crack from it
there will stormy weather follow.

If small clouds dispersed and scattered a-
broad appear in cleere weather, it is a man-
ifest

188 A Prognostication for the weather.
best token that foul weather following shall
last long.

The chirping of Sparrows in the morning
foretelleth foul weather.

The blustering and noise of leaves and
trees in Woods or other places, is a token of
foul weather.

Great store of Snow and Water in Win-
ter doth foretell that the Spring-time and
Summer following shall be fair and warm.

If the Rainbow appear in the East toward
the evening, it is a token of fair weather.

If it lighten in the Horizon without thun-
der, it is a token of fair and clear weather.

When night Batts shew themselves in
greater number, or more timely in the eve-
ning then they were wont, it is a manifest
token that the next day after will be clear
and fair.

If Kittes be seen to walk and fly together,
it is a token of fair weather.

If little Flies or Gnats be seen to hover
together about the beams of the Sun before
it set, and fly together making as it were
the forme of a pillar, it is a sure token of fair
weather.

When the clouds in the ayre are seen to
verline downwards, it then doth foretell fair
weather.

A Prognostication for the weather. 189

When Sheep or Goates be seen to
sopne or couple together late, or in an E-
vening, it Prognosticateth fair Wea-
ther.

If Dren be seen to lye along upon the left
side, it is a token of fair weather.

If any Wyll fall either in the Spring or
Autumn, it foretells that day to be fair and
clear.

When the Owle skyebeth in foul wea-
ther, it is a token of fair weather at hand.

If Ants or Bismires dwelling in any hol-
low place do remove their Egges, it is a
signe of fair weather.

When Cranes are seen to flye forth-right,
without turning aside or back, it is a mani-
fest token of fair weather.

The Moon appearing with a white circle
called Halo, in the forme of a Crown, fore-
telleteth fair weather to ensue.

If it lighten the ayre and weather being
clear, it is a signe of hot weather.

If Ravens or Crows be seen to stand
gaping towards the Sun, it is a manifest
signe of extreame heat to follow.

When Kites are seen to play and flye le-
isurely in the ayre, it is a signe of heat.

When the ayre is sultring and very hot, it

190 A Prognostication for the weather.

is a signe of cold weather to ensue.

It is signe of manifest cold weather, if the dew fall not in the morning, especially not being hindred by the wind.

If in the winter the Sun setteth more clear, red and bright then it was wont, and that a Northern wind blow, it is a signe the night will be very cold.

If that the Ayre in our Region be faint and warm, it is a token of Snow to follow.

The appearing of a Comet or Blasing-Star, is a token of a dear yeer.

When Birds flye and flock together in companies, with crying and chirping forsake the Island, the Woods or Fields, and withdraw themselves near to Cities, Towns and Houses; it foresheweth great barrenness, dearth and want of victuals to ensue.

Thus said my Author long ago,
Which now too true we finde;
None knows his Friend now from his Fo,
Nor which way blowes the Winde.

A brief



A brief Chronological Table.

Memorable Accidents.

	Yea of Christ.	Years expir.
A Great Earthquake and a Blazing-star seen nightly in October and Novemb.	1580	0080
Another Blazing-Star in May.	1582	0078
14. Traitors executed.		
The Camp at Tilbury.	1586	0074
Portugale Wopage.	1588	0072
William Hacker executed in Cheap side for Blasphemy and Treason, July 28.	1589	0071
Doctor Lopez executed the 7. of June.	1591	0067
Cadiz Wopage, and the Lady Elizabeth born.	1594	0066
The late King Charles was born the 19. of Novemb.	1596	0064
A great Plague, whereof dyed in one yeare in London and the Suburbs, 30578. besides those of other diseases.	1600	0060
The Powder-Treason discovered Novemb 5.	1600	0057
A great Frost from the 8 of Dec.	1605	0505

192 Memorables Accidents.

ember till the 2 of February.	1607	0053
Prince Henry dyed.	1611	0049
The New-River brought from Amwel, finished.	1612	0047
A great Snow.	1616	0044
Queen Anne dyed.	1618	0042
The late King Charles having been in Spain, came home the 6 of October.	1622	0037
Queen Mary arrived at Dover, June 12.	1625	0035
The Draw-bridge repaired in June.	1626	0032
Prince Charles born, May. 29.	1630	0030
The Lady Mary born, Novem- ber. 4 And a lamentable Fire on London-Bridge, the eleventh of February.	1632	0028
The late King Charles his Pro- gress into Scotland, and the Duke of Yorke born, the 15 of October.	1632	0028
The Reparation about St. Pauls Church begun, and the River of Thames twice frozen, that people did easily go over on the Ice as on plain ground.	1634	0026
Thomas Parr, a man reported to		

- be 252 yeers old. dyed the 15 of
 Decemb. Lady Elizabeth,
 daughter to our Soberaign, born
 the 29 of December. A Ship
 brake through Britan, that was
 come home with Wine. 1635 0025
 The Lady Anne born the seven-
 teenth of March. 1630 0024
 Prince Charles installed at
 Windsor, 11 May. 1638 0022
 A cruel Sea-fight between the
 Spaniards and Hollanders,
 neer the English Coast, in the
 moneth of September. 1639 0021
 The Parliament began the third
 of November, which continued
 twelve yeers. 1640 0020
 William of Nassau the Prince
 of Orange was married unto
 to the Lady Mary, daughter
 unto the late King Charles,
 the 2 of May. 1641 0019
 The Rebellion in Ireland began
 22 October. 1641 0019
 The Lord Strafford beheaded,
 May. 12. 1642 0018
 The Lord of Essex made Gene-
 rall. 1642 0018

The Battel of Edghil, Octo. 23. at Brainford. Nov. 12.	1642	0018
The Scots enter into Eng. Jan. 16	1642	0018
Cheapside Cross taken down. May. 2.	1643	0017
Tomkins and Chaloner execu- ted, July 5.	1643	0017
Newbury first Battel, Sept. 23.	1643	0017
W. of Canterb. beheaded Jan. 10.	1644	0016
Marston-moor Fight, July 2.	1644	0016
Newbury second battel Octo- ber. 28.	1644	0016
Book of Common-prayer Woted down, 26 Nov.	1644	0016
A. Fairfax made General, De- cember. 13.		
Naseby Fight, June. 14.	1645	0016
Scots routed in Lancashire Au- gust. 7.	1648	0012
Ormond beaten from before Dublin, Aug. 2.	1649	0011
Lilburns Tryal at Guild-hall.	1649	0011
Scots routed in Scotland by hys Highness, Septemb. 3.	1650	0010
The late King Charles beheaded, Jan. 30.	1648	0012
House of Lords and ? Woted Kingly Office. Taken.	1648	0012

Hami-

Memorable accidents.

195

Hamilton, Capel, and Holland beheaded.	1648	0012
A new Stamp for Money.	1648	0012
Colchester taken, and Lucas and Lisle shot to death Aug. 28.	1648	0012
Duke of Yorke fled from S. James, April 20.	1649	0011
An Act for abolishing Kingly Go- vernment, May 29.	1649	1611
The King of Scots routed at Worcester by his Highness, Sept. 3.	1651	0009
The long Parliament that had sat twelve yeers six moneths and seventeen dayes dissolved by his Highness, April. 20.	1653	0007
A great Victory against the Hol- landers, June. 23.	1653	0007
The Lord Protector began his government, Decemb. 16.	1653	0007
Gerard and Portugals brother be- headed on Tower-hill.	1654	0006
The Parliament called by the Protector.	1654	0006

The

The River of Thames Ebbed and flowed twice in three houres, October. 3.	1656	0004
Sir Henry Slingsby and Dr. Huet beheaded on Tower- hill, June 8.	1658	0002
Col. Edward Ashton executed as a Traytor in Tower- street, John Betteely, the like in Cheapside, but Henry Tryer reprieved, July 7.	1658	0002
Edmund Stacy Executed in Cornhill, John Summer and Oliver Allen reprieved, Ju. 9.	1658	0002
Oliver Cromwell the Marp- ting Protector died Septem- ber. 3.	1658	0002
Richard Cromwell took upon him the Government, Sep- tember.	1658	0002
Our gracious Sovereigne Lord King Charles the Second re- turned from his Exile and en- tered London upon the 29 of May.	1660	0001
Whom God Grant long to Reign.		



A brieve Description of all the Members of the body, with their Significations.

Of the Head.

First, the head short and round, denotes onely to be forgetful & foolish; the head long in fashion to the hammer, to be prudent and wary; and in the fore-part of the head a hollownesse, to be toly and fressull; the head big, doth denote a dull person, and applyed to the Ass. The head little to be foolish, and applyed to the Dog, the head mean of bignesse, doth argue a good wit naturally; the head pinable sharp, to be unshamefast and a boaster.

Of the Fore-head.

The fore-head smooth, to be a flatterer applyed to the flattering Dog; the fore-head big & sinkled

wrinkled, to be poult applied unto the Bull and Lion: a low forehead to be sad applied to the passion; a low forehead to be a flatter, applied to the Dog: a high forehead to be liberal applied to the Lion: an over-wrinkled forehead to be unshamefast, and puffed up in the temples, to be high minded, treful & of a rude wit; the forehead small to be unapt to learn, unconstant, and applied to the Sow; the forehead very big to be slow, and applied to the Oxe; the forehead round to be of a dull perseverance, treful, and applied to the Ass; and being some what a plain forehead to be circumpect, and applied to the Dog: a square formed Forehead, to be bold, applied to the Lion.

Of the Eyes.

The eyes small and quivering to be shamefast, & yet a lover: how much the bigger eyes so much the lesser malice, yet y more foolishness, the eyes thwart wylthing to be deceitful a niggard, and treful; the eyes big out to be foolish, fearefull, faint-hearted and unshamefast; the eyes disorderly moving, as one whiles running, another whiles staying, to be rash, disquiet and troubled in minde, wicked, and a byrber; the eye-lids quivering, to be fearefull, applied to the passion; the eye
swift

Swift moving with a sharpe look, to be fraudulent unfaithfull and a thief : the eyes steadfastly looking to be troubled in mind, & a deceiver, the eyes situated as into a length to be a deceiver & envious; little bags or bladders swelling out from the eyes, to be great wine-drinkers, applyed to the passion; little bladders swelling out before the eyes, to be great sleepers, and applyed to the passion; the eyes small to be faint hearted, applyed to the Ape; the eyes big to be slow and tractable, applyed to the Oxe; the eyes hollow standing to be envious and wicked, applyed to the Ape; the eyes standing out to be foolish, applyed to the Ass; the eyes somewhat hollow to be stout of courage, applyed to the Lion, the eyes somewhat big, and a little eminent to be gentle, and applyed to the Oxe, the eyes very wide-open to be impudent; the corner of their eyes fleshy unto the nose joining to be malicious; the eyes of length to be crafty and a deceiver; the eyes big and trembling, to be desirous of women, applyed to the passion.

Of the Nose.

The nose round with a sharpnes at the end, to be waivering of mind, applyed to the Bird, the nose holy crooked from the forehead downward

ward, to be unshamefast and unstable, applyed to the Raven: the nose crooked like Eagles bill, to be bold, applyed to the Eagle; the nose flat, to be lecherous and hasty in wrath: the nostrils large, to be trefull, applyed to the passion: the nose stretched long to the mouth, to be honest and bold; the end of the nose big, to be desirous of that he seeth, applyed to the Oxe: the end of the nose big and turning up: applyed to the Sow: the end of the nose sharpe, to be of a fierce ire; applyed to the Dog; the nose round being blunt at the end, to be stout, applyed to the Lion.

Of the Eares.

The Eares long and narrow, to be envious: the eares standing very neer to the head to be a dullard and sluggish: the eares hairy, to be long lived, and quick of hearing: the eares small, to be a scoffer, applyed to the Ape, the eares big, to be a dullard, applyed to the Ass: the eares hanging, to be a fool, applyed to the Ass: the eares of a mean bignesse, to be faithfull and honest conditioned: the ears over round to be unapt to learn.

Of the Face.

The Face long, to be unshamefast, the face of a small cause sweating, to be crafty, lecherous,

rous and a great feeder; the face very little and round to be foolish; the face long and lean, to be bold; very crooked, long and lean, to be malicious; longer from the forehead to the jaws, to be a lper; narrower from the jaws unto the chin, to be envious and contentions: the face fleshy, to be slow applied to the Dre, the face lean, to be careful and circumspect: the face very fleshy to be carefull applied to the Ass and Hart: the face big, to be slow, applied to the Dre and Ass: a narrow face, to be a niggard: countenance looking downward, to be an hypocrite and wicked: the face to be hollow without any bearing out, to be contentions: like to a drunken countenance, to be lightly drunk: like to an irefull countenance, to be irefull, and applied to the apparances, like to the shamefast countenance, to be shamefast; the face deformed and awry, to be evill conditioned.

Of the Lips.

The Lips big that the upper hingeth down over the nether, to be foolish, applied to the Ass: the upper-lip bearing out that the gum be scene, to be a wangler and spitefull, applied to the Dog; the lips thin hanging the one over the other, be bold and baray.
 D applied

applied to the Lion; the lips thin and hard to be trefull, and unapt to learne, applied to the Sow: the lips thin and soft, to be stout, applied to the Lion.

Of the Chin.

The Chin round to be effeminate, applied to the woman, the under chin hanging low downe to be leacherous; the Chin having a pit at the end, to be a wolly person and libtious; the Chin sharp to be faithfull, applied to the Dogge; the Chin small and sharp to be envious and cruell, applied to the Serpent: the Chin in a manner square to be honest conditioned; the Chin long and downward sharp, to be a crafty fellow.

Of the Beard.

The Beard unseemely formed to be of a good nature, of a natural cause: the Beard unseemly fashioned, to be of an evil nature, of the contrary. The womans Beard, to be leacherous; the woman having no Beard at all to be honest conditioned. The mans Beard over hairy to be melancholicke, of naturall cause,

The Colour of the Eyes.

A darke yellow to be honest conditioned applied to the Lion; a fiery to be unsham

the Members of the Body.

203

fast yet full of mirth: variable of colour to be chearful, applyed to the passion: and shining bright to be luxurious, applyed to the Cock, and Raven: the colour red about to be fressull, applyed to the passion: very black to be fearful, which the property of the colour giveth. Black and yellow of colour to be honest conditioned, applyed to the comeliness thereof: gray or white to be cheerfull, which the property of the colour giveth.

The Colour of the Face.

The cheeks and nose of the livers rednesse to be most digested: the colour red above to be hame fast, applyed to the passion: the cheeks red above to be lovers of Wine, applyed to the passion.

The Colour of the Breast.

Of a fierce colour, to be fressull, applyed to the passion.

The Colour of the whole Body.

A very pale Colour (except it be of sickness) to be fearful, applyed to the passion: of an honey colour to be sluggish, of a natural cause: of a fiery colour to be long angry, hard to be pleased, very furlous and pale, not proceeded of over-much study, to be vicious and sicked: very black of colour to be fearfull

of courage, applyed to the Black-moor; very white, to be fearefull applyed to the Woman; swarfish of colour, to be meanely strong; Yellow of colour, to be honest conditioned, applyed to the Lion: very red or ruddy, to be wily and ingenious, applyed to the Wolfe.

Of the Teeth.

The Teeth bigge and broad, to be Sharptitted; one of a dull capacity and lascivious, applyed both to the Ore and Ass: the Warpe Teeth if they be long and fast bearing outward to be a great feeder, freful and wicked, applyed to the Dog and Bear.

Of the Voyce.

The Voyce small, soft and broken, to be fearefull, applyed to the woman: big and high to be very frefull, applyed to the mastif Dog: a soft voyce without reaching, to be gentle, applyed to the Sheep: the voyce small and loud, to the frefull, applyed to the Goat: the voyce loud and big, to be insurious, applyed to the Ass, the beginning big and ending small, to be frefull, applyed to such which cry out and to the crying to the Ore.

Of

Of the Neck.

The Peck short to be willy, applyed to the Wolfe and Cat ; such sufficient strong about the knot or joynt of the neck, are willy, and of a good capacity ; such there weake, to the dullards, the Peck bigge to be strong, applyed to the Man, the Peck slender, applyed to the Woman, big and fleshy, to be frefull, applyed to the Bull ; the Peck meane, to be stout applyed to the Lion : long and small to be fearfull, applyed to the Hart.

Of the Brest.

The Brest without hayre, to be unshamefast, or fearefull applyed to the Woman : very fleshy, to be unapt to learne: the space from the throat boale, the bottome of the brest longer then from the bottom of the belly unto the nabil of the belly, to be of a willy and good capacity, the Paps fat and hanging down in men, to be weake and effeminate. A big pæce of flesh bearing out of the left side of the brest in the forme of a Lækes head, or sinew sprung up, and that there be one or many hayres growing on it, it is then an argument of honour and riches, as Ptolomy writeth :

the Brest big and wel fashioned to be strong, applied to the man: the Brest large and well compact to be strong, applied to the Lyon: hairy on the Brest to be unconstant and bold, applied to the Birds.

Of the Shoulders.

The Shoulders sharp to be deceitfull: the Shoulders broad to be strong, of good capacity, but narrow to be a dullard: the Shoulders fashioned big to be strong: the Shoulders evill, fashioned to be weak: well compounded to be liberal: weak compounded and bearing up thin, to be a niggard.

Of the Stomack.

The Belly small to be of good capacity: such hairy from the Pavil downward to be full of words, applied to the Birds: such fat about the Stomack, to be strong, otherwise weak: the Belly bearing out big, to be a great feeder.

Of the Back.

The Back crooked to be a niggard, ill conditioned, and equally formed to be of a good

good nature ; the Back narrow , the Back bigge to be strong ; the Back large , to be strong and high minded.

Of the Armes.

The Armes hairy to be unconstant , and lecherous applyed to the Birds ; the Armes very long to be strong , bold , honest , and gentle : the Armes short to be a procurer of discord , and lecherous.

Of the Hands.

The Hands small to be unconstant , and wily : the Palmes of the Hands unto the wrists broad & narrow upward , to be a reportour in his first age : the Hands short and very bigge , to be rude and a dullard : the Hands fatt with the fingers , like to be a theefe.

Of the Naitles of the Fingers.

The Nayles very short to be wicked , applyed to the property : the Nayles small and crooked to be a greedy catcher , applyed to the Hawke : the Nayles very litle to be a craft beguiler : the white prick of the Nayles to be wealthy , and to have many friends , the

black prickles in the Payles, to be hated, applied to the naturall cause: the Payles long smooth, thin, white, reddish, clear with all, to be witty and of a good capacity: the Payles narrow and long, to be cruel and fierce: the Payles rough and round, prone to the venereal act, applied to the property.

Of the Nayles of the Toes.

The Payles thin and well cokered, to be honest conditioned and witty; the Toes joining close together, to be fearful, applied to the Quail: the Toes and Payls crooked, to be unshamefast, allyed to the Birds.

Of the Navel.

The stomack from the Pabel to the West fleshey to be wicked, after Potlomey, the same spirce, soft and well compact to be stout and high-minded. The shape large from the bottome of the West to the Pabel, to be dull of capacity, and a great feeder, applied to the naturall cause: the space equall, to be witty and honest conditioned, applied to the naturall cause.

Of

Of the Ribbs,

The Ribbs filled about, as they were blown up, to be full of words and foolish, applyed to the Ore and Frog: the person well ribbed to be strong, applyed to the male-kind: the ribs narrow and weak compounded, to be weak, applyed to the female-kind.

Of the Loynes and Hypochondria.

The Hypochondriackin and fat, to be fearful applyed to the Frog: the Hypochondria fleshy, unapt to be taught: the person well loyned, to be a lover of the hunting of the wild Beasts, applyed to the Lion and the Dog.

Of the Hanches and Hips.

The Hips well sinewed to be strong, applyed to the male-kind: the Hips fleshy to be weak, applyed to the woman: the bones of the Hanches bearing out-ward, to be strong, applyed to the male-kind: the bones of the hanches slender to be fearefull and weak applyed to the Woman.

Of

Of the Pecten.

The Pecten very thin of hair to be chaste, applie to the naturall cause; the Pecten very hairy to be libidinous, yet prosperous, applied to the naturall cause.

Of the Buttocks.

The Buttocks dyed in flesh to be evil, applied to the Dre; the Buttocks sharpe and hony to be strong, applied to the Malekind; the Buttocks fat and fleshy, to be weak, applied to the Woman.

Of the Legs.

The Legs slender to be dull of capacity, yet this faileth often in the learned student, the calves very big bearing out, to be sluggish, and rude mannered; the calves meanly big formed to be witty, and honest conditioned, the Legs big sinewed and brawned to be strong, applied to the Male-kind, small sinewed to be libidinous, applied to Birds, the Legs big and ill fashioned to be unshamefast: the calves of the Legs big to be an ill mannered person; the calves soft to be effeminate.

Of

Of the Knees.

The Knees bending forward to be effeminate, applyed to the Woman: the Knees fat to be fearful, yet liberall: the Knees lean to be strong and hardy: the Knees big to be an effeminate person, applyed to the excessive apperance of them: the Knees slender to be fearful, applyed to the excessive apperance of them,

Of the Ancles.

The Ancles broad to be strong, applyed to the naturall cause: the parts about the Ancles over-fleshy to be foolish, applyed to the property: the heels slender or thin to be fearful, applyed to the property and condition of them: the Ancles strong sinewed and brained to be strong, applyed to the Male-kind: the Ancles to be much fleshy, to be weak, applyed to the Woman.

Of the Feet.

The Feet thick and short to be weak, of the natural cause; the Feet slender, short, to be wicked, of the natural cause; the Feet over long to be wily, of the natural cause: the

Feet

feet fleshy and hard, to be a dullard, the feet
 small and fair-forned, to be a fornicator,
 applyed to the property of the note; the feet
 much hairy, to be lecherous and bold, apply-
 ed to the naturall cause; the feet naked of
 haire to be weak of strength and courage of
 the naturall cause: the feet strong sinewed
 and brawnied, to be strong, applyed to the
 male-kind: the feet weak sinewed and
 small, to be effeminate, applyed to the woman:
 the inner parts of the soles of the feet not
 hollow but so filled with flesh that they make
 no hollownesse at all in the stepe on the
 ground, is noted to be crafty, applyed to the
 naturall cause: the feet big and fleshy,
 to be foolish applyed to the naturall cause.

Of the Hairines of the parts.

The back very hairy to be cruel applyed to
 the Beasts; the neck behind hairy to be libe-
 rall and stout applyed to the Lyon; the hair
 of the eye-brows growing down-wards to-
 ward the nose, and spreading upward unto
 the temples, to be foolish, applyed to the Sow:
 the hairs of the eye-brows joynd together,
 to be a sad person, applyed to the passion;
 the haire of the head standing straight up to
 be fearesfull, applyed to the passion; the
 haire

hairs of the head very crisped, applyed to the
 Monks: the hairs to be crisped at the end to be
 strong & bold, applyed to the Lion; the hairs
 of the head plain to be simple, much hairs
 of the head and thick to be evil conditioned:
 the Legs hairy to be venerous, applyed to
 the Goat; the breast and belly very hairy to
 be unconstant, applyed to the Birds; the
 shoulders hairy to be the like, unconstant.

Of the Going, and Moving.

The person going with the feet and knees
 turning in to be weak, applyed to the Wo-
 man; the sculking, writhing or shyness the
 body hither or thither to be a flatterer, like to
 the fawning Dog: leaning on the right
 side in the going to be a Cynick, applyed to
 excessive appearance; the eyes quick moving
 to be greedy and quick catchers, applyed to
 the Hauke; the eyes quick and often moving
 with a steadinesse of the body to be witty, and
 of a ready understanding, applyed to the con-
 dition of the passion. The pace low and long
 to be witty and strong; the pace, slow and
 short to be witty, yet weak: the pace long
 and quick to be long, yet foolish: the pace
 short and quick to be foolish, and weak of
 strength

Strength: the shoulders bending forward in going to be high minded.

Of the Personage, and Stature.

Such as are big of personage of a hot and dry quality to be witty, and ready to conceive. Big of personage and of a cold and moist quality to be dull of capacity, of the contrary cause. The personage evil fashioned and tall of stature to be dull of capacity, and evil conditioned, applyed to the Forme. The person of a comely personage and mean of stature, to be witty and honest conditioned, applyed to the naturall cause. Such as are of a very psimal personage to be quick witted and prompt in attaining any matter, of the natural cause. Such very big of personage of dull capacity, and thereof hardly conceiving of the contrary cause, after Aristotle. Small of personage, and of a hot and dry quality cholerick, to be apt, readily to conceive and to judge or discern any matter rightly. Small of personage and of a cold and moist quality, to be apt to conceive and readily to discern of the contrary cause.



THE SIGNIFICATION

of the Moles.



If the man shall have a Mole on the place right against the heart, it doth denote him undoubtedly to be wicked.

If the Woman shall have a Mole on the left brest, then pronounce the same judgement as of the man.

If a Mole shall be seen either on the mans, or womans belly, doth demonstrate that he, or she, to be a great feeder, or glutton.

If a Mole in either the man, or woman, shall appear on the place right against the spleen, doth signifie that he or she shall be much passionated and oftentimes sick.

If either the man or woman, shall have a
Mole

Mole on the bottom of the belly, doth argue much debility, and to be often sick.

If a Mole in either the man or the woman, shall be seen near the privy place, denotes unspeakable desirousness, and unsatiate in coacting.

If a man or woman have a Mole on the 23. u. 2. rp. 2. be in 2. m. it self, argueth the begetting of male children, and the woman female children.

If a Mole shall appear on that party, about the 33. u. 3. rp. 2. be in 2. m. in the man or woman, denoteth great increase of riches.

If a man shall possess a Mole on the knee he shall then obtain a comely and wealthy wife.

And if the woman shall have a Mole on the right knee, signifieth her to be honest and virtuous: if on the left, then she shall enjoy many children.

If a man shall have a Mole on the anckle of the foot, it denoteth that he shall take up on him the womans part.

If a woman have a Mole on the anckle she shall take upon her the mans part.

If the man or woman shall have a Mole on the foot denoteth good luck, and enjoyment of many children.

Likewi

Like wise (this is to be learned) that the
 Notes or Moles seen on that right side, either
 of man or woman, evermore denoteth honestie
 and riches, but on the left side, to be harmed
 with calamities and continually poor.

If a man shall have a Mole on the forehead
 doth vindicate, that he shall possesse much
 wealth and riches.

The woman having a Mole on the fore-
 head doth demonstrate, that she shall either
 govern, or else come to an high dignitie.

If a man shall have a Mole about the over-
 brow, doth argue that he shall couple, and
 joyne in marriage, both with an honest, weal-
 thy and vertuous woman.

The woman having a Mole in the same
 place doth denote that she shall joyne in marri-
 age both with a rich, fair and comely person.

If the man shall have a Mole on the over-
 brow, then let such a person refraine from
 marriage altogether, or all his life time; for
 that such a person (if he marry) shall have
 five wives in his life time.

The woman having a Mole in the like
 place to have so many husbands (as the man
 hath wives) in her life time; as Melampus
 writeth.

If a man have a Mole on the nose somewhat

P

ruddy

ruddy, and another the like in the palble place, doth vindicate that such a person to be over-much given to the benefaill ad.

The like Mole seen either on the nose, or eye, of the woman and that she hath the like on the archie place, doth signifie the same that is before spoken of the man.

If a man shall have a Mole oberthwart the nose, doth denote, that he shall wander hither, and thither, through Countreys, and Cities.

A Mole the like standing on the womans nose, doth portend that she shall travell on foot through sundry Countreys; and that she hath the like Mole besides on the pryvy place.

If a man have a Mole on the gullet or throat, doth demonstrate that he shall become very rich.

If the woman have a Mole on the nether jaw, doth vindicate that she shall lead her life in sorrow and paine of the body: because she hath that within her body which shall hinder her from the attaining and bearing of children.

If a man shall have the forme of a Mole on his tongue, doth demonstrate that he shall marry with a rich and beautifull woman.

If either man or woman shall have a Mole on any of the lips, doth portend that he or she to be a great feeder, and a glutton.

If a man shall have a Mole on the chin, doth argue that he shall be rich both in the substance of money, and possessions.

The woman having a Mole in the same place, doth vindicate that she shall come to the like wealth as the man, and that she hath besides the same like Mole right aloft, or against the mill.

If a man shall have a Mole in any of the eares, doth argue that he shall be rich, and much revered and spoken of.

If the woman shall have the same, and that in the like place, doth denote the same good hap and fortune to her; and that besides she hath the like Mole placed on the thigh or hame.

If the man shall have a Mole on the neck, doth promise that he shall become very rich.

If the woman have a Mole in the same place doth vindicate that the like fortune and wealth shall ensue unto her.

If the man shall have a Mole in a manner behind the neck, doth demonstrate that he shall be bearded, except God (through earnest prayer) prevent the same.

If as with the man as the woman shall have a Mole on the loynes, doth demonstrate a weak and pooz kindred, and to be alwayes needy.

If on the shoulders of the man that he seen a Mole, doth signifie imprisonment, and sorrows of the minde.

If the man shall have (as is above said) a Mole on the throat, it doth promise that he shall marry both with a beautifull and rich woman.

If the woman shall have a Mole on the same place, doth signifie that she shall also marry both with a wealthy, and very faire, or comely man.

If eyther in the mans or womans hand shall a Mole appear, doth denote the prosperous good luck, and enjoy of children.

If either the man or woman shall have a Mole on the brest, doth threaten that he or she shall be much harmed by poverty.

Hereafter followeth the Wheele of Fortune, approved and confirmed by Science and reason of *Pythagoras* the most excellent Philosopher ; by which ye may know most things that you can demand.

The



The Description of the Wheele of Fortune.

And to the end you may the better understand the wheele of Pythagoras, and the resolution of the questions which you would propound, you must first chuse a number as you best fancy, so that it exceeds not 30. This done take the number of the day as you shall find set down, and take the number of the circle of the wheele which is over the letters, which letters must be the beginning of your name, then gather the numbers into one sum, which ye must divide by 30. And what remains look in the body of the Wheele for, and if you finde it in the upper part of the wheele it will come to passe, if in the nether the contrary.

Like wise to know if one shall enjoy their love or no, take the number of the first letter of your name, the number of the Planet, and of the day of the week, all these put together and divide them by 30. And if it be above it will come to your minde, and if below, to the contrary; and minde that number in the which exceeds not 30.

Pithagoras Wheele



Gentle Reader, this is to let thee understand
 that this is the true and ancient Book of
 Knowledge though now enlarged to be sixteen
 sheets, the counterfeit is but ten sheets, and
 that you may knowit the beter, look in the Title
 page and you shall finde the date thereof, 1655,
 The

The Chances or Demands which may be made or propounded in the VVheel of Fortune.

1 Whether you shall obtain the favour of the person you desire.

2 Whether your Master shall attein to the preferment he desireth.

3 If you shall have the favour of a *Prince* as you desire.

4 If the *Prince* shall take the town besieged.

5 Which of the two *Princes* which make warre the one against the other, shall have the victory.

6 Whether there shall be any great feat of armes done in the camp or not.

7 If there shall be peace between two *Princes*.

8 If a Captain shall be in great favour with the Lord he serveth.

9 If a Captain be valiant or not.

10 If a Horse shall win the race.

11 If a prisoner shall come out of prison.

12 If a sick person shall amend.

13 If the sickness shall be long or short.

14 If the suit in Law be, shall be judged to your profit.

15 If you shall have your hearts desire or not.

16 If you shall have a childe by your wife or Lemmon.

16 If a woman with child shall have a son or daughter.

18 If a child shall be fortunate or unfortunate in the world.

19 If a thing stollen will be recovered again.

20 If it shall be a plentifull yeer.

21 If it be good to take a voyage in hand.

22 If it be good to occupy merchandise.

23 If it be good to take a wife.

24 If a friends Ship shall take good effect.

25 If a man shall be fortunate in his house.

26 If a person shall be alwayes rich or poor.

And thus you may do of all other demands whereof you would be resolved.

And to the end you may the better understand this wheele of Pythagoras, and the resolution of the demands which ye would propound, you must first of all choose you a number what you list at your discretton, as 10, 15, or 12, or any other number more or lesse; this being done, take the number of the day,

as

as you shall hereafter finde; all set in order, and then take the number which ye shall find in the wheele upon the first letter of your name: As for example, if your name be Anthony, you must take A. and the number which is over it: all which things you shall finde put in order in the wheele, and gather all those numbers into one sum; which ye shall divide by 30. reserving the rest: As for example, if your totall number do amount unto 134. divide that by 30. and there will 14 remain, which number ye must search in the wheele, and if you finde it in the upper half, your matter shall speed well, and if it be in the nether half, it shall be evill: and thus may you know all that you desire to know.

And if ye would know whether ye shall enjoy your love or not, take y^e number of the first letter of your name, the number of the Planet, and of the day of the week & all these numbers ye shall put together, and then divide them by 30. as you did before, and take your remainder, and seek in the wheele, and you shall find it; and then if it be in the upper half, you shall have your request, and if it be in the nether part, it is contrary: And thus may you do of all other things which you would know: you must consider that the numbers in the wheele passe not 30. as ye shall

shall finde them beginning with 1, 2, 3 and 4. consequently to 30 as in the VVheele you may see.

An Alphabet to know which of the two that fight, or go to Law one against another; shall have the Victory.

A	B	C	D	E	F	G	H
1	3	22	24	22	3	7	6
I	K	L	M	N	O	P	Q
20	1	10	23	13	8	12	7
R	S	T	V	X	Y	Z	
13	9	8	2	6	6	4	

For to understand and practise this Alphabet rightly, you must first know y^e proper names of the Parties which is to fight or go to law one against the other, then with the same names in Latin in the nominative case singular, observing the true Orthographie, and according to the Alphabet, sette unto each Letter of the same names the number unto him appertaining, following the portraiture here before written, and summe the said numbers together; that is to say, each man by himself, and when ye have put them all together, divide them by 9, and that which remaineth

remaineth on the one part and on the other, the division being made, you shall not it is you find it. After this, behold the Rules which follow, whereby you may know what shall happen to the one & to the other: And if it fortune that in the dividing the whole by 6, there remain nothing, you must take the least number of 9. for that must then serve in this purpose, as you shall hereafter know more at large by experience.

It doth not change once in a thousand times, that two Persons which do go to fight or do go to law one against the other, should be of one very name, therefore look to know their true names. And to the end that you may the better understand this Rule: put the case that Peter and Paul should fight one against the other: if you do then examine that which is said before, you shall know the thing that shall happen; yet must you know that God is Governour and disposer of all things, and can change and alter them at his pleasure; but we speak according to the influence and course of the Stars; and here

P 13

E 22 67

T 8

R 13

V 2

S 9

Sum 67

} makes seven
 } times nine.

} resteth 4.

P 13

A 1 37

V 2

L 10

V 2

S 9

Sum 37.

} makes 4.

} times 9.

} rests 1.

And so by this example is shewed unto you the names, the numbers, and the summes of them, with their divisions by 9. So that they being divided and summed, there resteth 4 to Peter, and 1 to Paul. The Table following sheweth which of the Persons shall be Co querour, according to the Rule going before.

1	3	5	7	9
2	1	4	6	8
3	2	5	7	9
4	1	3	6	8
5	2	4	7	9
6	1	3	5	8
7	2	4	6	8
8	1	3	5	7
9	2	4	6	8

The Con-
queror is of

To know whether a Person do tell the truth, or not.

You must write his or her name in Latin, that you would prove this practice by, & likewise

wise the name of that day that they told you the tale, and add unto each of those letters the number thereunto belonging, as you shall see by this Alphabet following, and put all those numbers into one total sum, and add thereunto 26. and then divide the whole total sum by 7. and then if the remainoer be even, the person hath not told you the truth; but if it be uneven, they have told you the truth.

A	B	C	D	E	F	G	H
10	2	22	4	14	6	16	7
I	K	L	M	N	O	P	Q
18	11	11	12	4	14	6	16
R	S	T	V	X	Y	Z	
8	18	10	2	2	4	14	

To know whether the Husband of Wife shall die first.

To know and understand the resolution of this question, you must write the proper names both of the man and of the Woman in latine, and put to each letter in them the number of it belonging, as ye found it in the Alphabet before, and putting all these numbers into the total sum, divide them by

7.

7. and then if the remainder be even, the Woman shall dye first, and if it be uneven the Man shall dye first.

To know if a Woman be with child,
whether she shall have a Boy
or a Girl.

Write the proper names of the Father
and Mother, and of the Month that she con-
ceived with child, and adding likewise all the
numbers of those letters together, divide
them by 7. and then if the remainder be even
it will be a Girl, if uneven it will be a
Boy.

To know if a child new borne shall
live or die.

Write the proper names of the Father
and of the Mother, and of the day that the
Child was born, and put to each letter his
number, as ye did before, and unto the totall
sum being collected together put 25. and
then divide the whole totall by 7 and then if
the remainder be even, the Child shall live
and by: and if it be uneven it shall live.

To

To know whether a Wife be honest,
or dishonest.

Write the name of Wife, and of her Mother, and put the number unto each letter, as is aforesaid, and unto the totall sum put 15, and divide it by, and then if the remainder be uneven, she is an honest Woman; but if it be even she is dishonest.

You must alwayes write the proper names in Latine, according to the true Orthography.

To know what Planet hath dominion
in the Nativity of any Person.

1	2	3	4	5	6	7	8
A	B	C	D	E	F	G	H
9	10	20	30	40	50	60	70
I	K	L	M	N	O	P	Q
80	90	100	200	300	400	500	
R	S	T	V	X	Y	Z	

Take the numbers of every letter of the proper names in latine of the partie you desire to know, and of his or her Father or Mother, by the Alphabet aforesaid, then add
all

all the said numbers into one total summe ;
 then diuide the same by 9. and then if 1. or
 4. remaine, it sheweth the Planet ☉ to
 haue dominion. If 2. or 7. the ☿. If 3. ♃.
 If 5. ♄. If 6. ♅. If 8. ♁. If 9. ♆. In
 like manner is known under which of the
 twelue celesttal signes any person is bozn ;
 To try the same, summe together the Per-
 sons name, his Father and Mothers names,
 as aforesaid, and diuide the same totall by
 12. then if 1. remains, it signifies ♈. If 2. ♉. 3.
 ♊. 4. ♋. 5. ♌. 6. ♍. 7. ♎. 8. ♏. 9. ♐. 10. ♑. 11.
 ♒. and 12. ♒.

The number of the Planets, and
 their Characters.

55.	78.	39.	34.	45.
Saturnus.	Jupiter.	Mars.	Sol.	Venus.
♄.	♃.	♂.	☉.	♀.
114.	45.			
Mercurius.	Luna.			
♁.	☾.			

The number of the days of the week.

106.	52.	52.	103.
Sunday.	Monday.	Tuesday.	Wednesday.
☉.	♄.	♂.	♀.
31.	68.	45.	
Thursday.	Friday.	Saturday.	
♃.	♅.	♁.	

FAIRES.

FAIRES.

The Names of the principal Faires in England and Wales, together set forth; With the Month, Day and Place where they be kept, more largely then heretofore.

Fairs in January.

The 3 at Llanibithew, the 5 at Hereford in Lancashire. The 6 being Twelfth day at Salisbury, at Bristow, the 7 at Llanginnie, the 25 at Bristol, Churchingford, Gray's Inn, the 31 at Landisfel.

Fairs in February.

The 1 day at Bromley in Lancashire, the 2 at Bath, at Bicklesworth, at Bugworth, at Faringdon, at Godlemew, Linn, Melton, Reading, Becklesfield, the Villes in Wiltshire, Wharfedale. The 3 at Boxgrove, at Brimley, the 6 at Stafford for 6 days, for all kinde of Merchandize, without Arrest; the 8 at Traragon, the 9 at Landaff, the 14 at Oundle in Northamptonshire, Feverham, the 24 at Baldeck, Bourn, Froom, Henly upon Thames, Higham-ferris, Tewsbury, Uppingham, Walden, the 26 at Stanford, an Horse fair.

Fairs in March.

The 1 at Langadog, Llangevella, Madrim, the 3 at Bremwelbraks in Norfolk, the 4 at Bedford, Oakham, the 8 at Traragon, the 12 at Spaford, Stamford, Sudbury, Woburn, Wrexham, Bodnam, and Alsome in Norfolk, the 19 at Wye, Bodwin in Cornwall, and Mountbowin, the 17 day at Patrington, the 18 Sturbridge, the 20 Alesbury, Durham, the 24 at Llanceminh, the 25 at St Albones, Aswel in Hartfordshire, Burton, Cardigan, Cartwalden in Essex, Hunsington, St. Jones in Wore, Malden, Malpas, New castle,

castle, at Northampton, at Onay in Buckinghamshire,
at Woodstock, at Whiteland, at great Charte. The
30 at Malmesbury.

Faires in April.

The 1 day at Huchin, Northfleet, Rochford, the 3
at Leak in Staffordshire, the 5 Walingford, 7 Darby.
9 Billingsworth, 22 at Stabford, the 23 Ampul, Bew-
dley, Browton, Bristock, Bilson, Bury in Lancash.
Castlecombs, Charing, Chichester, Engfield in Sus-
sex, Gifford, Bishops Hatfield, Hinningham, Ipe-
wich, Kilborough, Longuer, Northampton, Nutley
in Suffex, St. Pombes, Sabridgworth, Tamworth,
Wil on, Wortham, Rillborough, Harbin in Norfolk,
Sapfar in Hartfordshire. The 25 at Boutn in Lin-
colnshire, Buckingham, Galm in Wiltshire, Cliff in
Suffex, Colbrook, Dunmow in Essex, Darby, Innings
in Buckinghamsh. Oakham, Uttoxeter, Winchcomb.
The 26 at Tenderden in Kent, at Cleve.

Fairs in May.

The 1 at Andover, Brickhil, Blackburn in Lancash.
Chelmsford, Congerton in Cheshire, Fockingham,
Grighowel, Kimsar, Leighton, Leicester, Litchfield,
if not on Sunday, at Lexfield in Suffolk, Linfield, La-
tristat, Louth, Maldston, Ocestry in Shropsh. Perin,
Phillipshorton, Ponbridge, Reading, Rippon, Stan-
sted, Stow the Old, Stocknailand, Taxford in the
Clay, Usk, Haveril, Warwick, Wendover, Worser-
worth. The 2 at Powitheley in Carmarthenshire, the
3 at Abergavenny, Ashbornpeak, Arundle Bramyard
Bala, Chesey near Oatlands, Chipnam, Churchstre-
ton in Shropsh. Cowbridge in Glamorganshire, Dar-
by, Denbigh, Elbow by Bedford, Hinningham, Mer-
thir, Mownton, Noneaton, Hudersfield, Ratsdale in
Lancash. Tidnel, Waltham Abbey, Thetford in Nor-
folk. The 5 at Merchenleth in Montgomery. The 6
at Almsbury, Hoy, Knighton. The 7 at Bath, Bever-
ley, Hanslop, Newton in Lancash, Hatesbury, Ox-
ford,

10 at Stratford upon Avon, the 8 at Maidston, the
 10 at Ashburn in the Peak, the 11 at Dunstable, the
 12 at Greys Thorrock in Essex, the 13 at Bala in
 Merion. The 15 at Welchpool in Montgomery.
 The 16 at Llangarranage in Cardigan, the 19 at
 Mayfield, Odehil, Rochester, Wellow, the 20 Malms-
 bury, the 25 at Blackburn, the 29 at Crambroke, the
 31 at Pershore.

Fairs in June.

The 3 at Alesbury, the 9 at Maidston, the 11 at
 Holt, Kinwilgate in Carmarthen, Lanibither, Lan-
 wist, Landinalador, Maxfield, Newborough, Newcast-
 in Elin, Oakham, Wellington, Newportannel,
 Skipton upon Stow, Bremwel in Norfolk, The 13 at
 Newtown in Kedwen, Mountg, the 14 at Bangor, the 15
 at Vizes, Pershore, the 16 at Bealsh, Newport, the 17
 at Hadstock, Higham ferries, Lanigtrolling, Towgreen
 the 19 at Bridgenorth, the 21 at Ystradmerick, the 22
 at St. Albons, Shrewsbury, Durham, Darby, the 23
 at Barner, Castle-Ebidien, Dolgelly, 24 at Ashborn,
 St. Anns, Awkingborough, Bedford, Beale, Beverley,
 Bishopscastle, Boughton green, Bolworth, Brec-
 knock, Bromsgrove, Cambridge, Colchester, Cram-
 brock, Croydon, Farnham, Gloucester, Halifax, Har-
 ford, Hareston, Horsham, Hurst, Kingston War, Kirk-
 ham Aund, Lanc. Leicester, Lincoln, Ladlow, Pemsey,
 Preston, Reading, Rumford, Shaftsbury, Stratstock,
 Tunbridge, Wakefield, Wenlock, Westchester,
 Windsor, Wormster, York. The 26 at Northop, the
 27 at Burton upon Trent, Folkstone, Landegain, the
 28 at Hescorn, Machenleth, St. Pombes, Royston,
 the 29 at Ashwel, Barkhamsted, Bennington, Bala,
 Bilsance, Bolton, Breanly, Buckingham, Buntingford
 Cardiff, Gorgange, Odesdon, Holdsworth, Horndon,
 Huddersfield, Lower Knorsford, Lempster, Lamorgan,
 Lendeber, Mansfield, Marlborough, Peterfield,
 Pontstephen, Sarstrange, Sennock, Mountsorrit,

Mounstril, Cnay, Peterboroug, Southam, Stafford;
 Stockworth, Sudbury, Thorok-Graves, Upton,
 Tring, at VVem, VVestminster, VVirney, VVool-
 verhampton, VVoodhurst, York, the 30 at Maxfield.

Fairs in July.

The 1 day at Ashton underline, at Congerton 3
 dayes at Huntington, Rickmansworth, Smeath, at
 Swernsey, VVoinburn. The 4 at Haverston. The 5
 at Burton upon Trent. The 6 at Haverhill, Lambi-
 ther, Llanidlas. 7 at Albridge, Burntwood, Chip-
 pingaorton, Castlemain, Chappelfresh, Canterbury,
 Denbigh, Emlin, Haverford, Richford, Shelford,
 Sweatton, Tenbury, Teshewmick, Vizes, Uppingham,
 11 at Lids, Parthey. 13 at Fodrington. 15 Green-
 Read, Pinchback. 17 Stevenage, Bealsh, Kelmes,
 Leeb, Llanvilling. 20 at VVinchcomb, Ansterton,
 Barkway, Barley, Boulton, Bowlen, Catesby, Chim-
 mock, Coolidge, Llanibinhener, Neath, St. Marga-
 rets, Odiham, Teabie, Usbridge, VVoodstock. 22
 at Bainsards castle, Battsfield, Bickleworth, Bille-
 risay, Redburn, Bridgenorth, Broughon, Calne,
 Clithorol, Colchester. 22 at Irkleton, Kefwick, Ki-
 molton, Kingston, Mawdlin hill, Mey, Marlborough,
 Newark upon Trent, Norwich, Church Ponterley,
 Ridwalky, Roking, Stonistratford, Stokesbury,
 Turbury, VVitheral, VVithgrige, Yadeland, Tern.
 23 at Carnaryan, Cheston. 25 at Abington, Ashwel,
 Alderham, Baldock, Barkhamstead, Bilson, Bokene,
 Briktowe, Bristol, Bromsgrove, Bromley, Broadoke,
 Buntingford, Camden, Capel lago, Chichester,
 Chihol, Derby, Doncaster, Dover, Dudley, Erith,
 Hatfield, St. James London, at St. James by Nor-
 thampton, Ipswich, Kingston, Lisle, Reading, Rich-
 mond in the North, at Ross, at Saffronwalder

at Shafton, at Skippon, at Stamford, at Stackpool,
at Stone, at Thembelgreen, at Thichham, at Thrap-
stone, at Tilbury, at Trowbridge, at VValden, at VVarring-
ton, at VVetherby, at VVigmore. The twenty eight at
Ashwell, at Cantorbury, at Chappel trith, Horsham.
The 30 at Stafford.

Fairs in August.

The first day at Bath, at Bedford, at Chepstow, at
Dunstable, at St. Eedes, at Excester, at Feversham,
at Flint, at Hay, at Morfnay, at Kaermarchen, at
Kaergwilly, at Llantrifent, at Llawiwin, at Lud-
ford, at Loughborough, at Malling, at Newton in
Lancashire, at Newcastle upon Trent, at Northam-
cham, at Rumney, at Shrewsbury, at Selborn, at
Selby, at Thrazed, at VVisbich, at Yellane,
and also at the city of York. The Fourth day at
Radnor, and at Lincon. The tenth day at Al-
church, at Banbury, at Blackamore, at Bodwin, at
Braintford, at Chidley, at Chidley, at Choteley, at
Croyley, at Distringditch, at Doncaster, at Farn-
ham, at Fdrisham, at Fulica, at Harley, at Hawck-
hurst, at Horncastle, at Mungersford, at Kellow, at
Kenwilgal, at Kilgarffon, at Ludlow, at Marras, at
Mel on Mowbray, at Mearworth, at Newborough,
at Oundle, at Rugby, at Sedole, at Sherborn, at To-
cester, at VValtham Abbey, at VValden, at VVeydon,
at VVormser, at VVinflow. The fifteenth day at St.
Albones, at Bolton, at Cambridge, at Carlile, at
Cardigan, at Cisburyrough, at Goodhurst, at Hinc-
ley, at Huntingdon, at Lorton, at Marlborough, at
Newin, at Northampton, at Newport in Monmouth-
shire, at Preston, at Raiddargwy, at Roff,

at Stow Lincolnsh. at Stroud, at Swanley, at Turbury, at Wakefield, at Whitland, at Yminith. The 24 at Aberconwey, at Aborough, at Ashby-de-la-Zouch, at Beggars-bush, at Bromley Slag, at Bridge-rock, at Chorley, at Croxley, at Crowland, at Dover, at Daringdon, at Grimby, at Hare-wood, at Kidderminster, at London, at Montgomery, at Monmouth, at Nantwich, at Northallerton, at Norwich, at Orford, at Sudbury, at Tewksbury, at Tuddington, at Watford. The 28 at Ashford, at Daintry, at Sturbridge, at Wan, at Talisarngreen, at Welshpool. The 29 at Brecknock, at Colby, at Carmarthen, at Kaerwis, at Okeham, at Watford.

Faires in September.

The first day at Chappellilvie, St. Giles, at Neath; The 7 at Ware, at Woodburyhill. The 8 at Atherston, at Bewmaris, at Blackburn, at Brewood, at Bury in Lancashire, at Cardigan, at Cardiffe, at Chariton, at Chaulton, at Drayton, at Driffield, at Epsiborough, at Gliborn, at Hartford, at Huntington, at Llandiffel, at Maldon, at Northampton, at Parney, at Reculer, at Smeath, at Snide, at Southwark, at Sturbridge, at Tenby, at Ulcester, at Wakefield, at Waltham on the Woulds, West New, at Whitland. The 12 at Tuxford, at Worsworth, at Wollpit. The 13 at Newtown, Redwin, Fowlche-ly, at Varsley. The 14 at Abergavenny, at Barfley, at Churchstretton, at Chesterfield, at Denbigh, at Midome, at Hetsbury, at Munekton, at Newborough, at Newport, at Penhad, at Rippon, at Richmond, at Ross, at Rockingham, at Smalding, at Stratford upon Avon, at Waltham Abbey, at Wotton under hedge. The 15 at Raiardagwy. The 17 at Cliffe, Llanidlas. The 20 at Llanvelly, at Ruthin. The 21 at Abergwilly, at Baldock, at Bedford, at Braintry, at Brackley, at Maiden pulwick, at Canterbury, at Dover, at Clapen, at Croydon, at Daintry, at Basted,

Eastred, at St. Edmondsbury, at Helmsly, at Holden,
 at Katherine hill, at Knighton, at Kingston, at Ware,
 at Marleborough, at Malden, at Mildnal, at Nottin-
 gham, at Peterborough, at Shrewbury, at Stratford,
 at Vizes, at VVendover, at VVitheral, at VVood-
 stock. The 23 at Pancridge in Staffordshire. The
 24 at Llanvilling, at Malton a week. The 26 at
 Darby. The 28 at Dolgeth, at Kaermarthen. The
 29 at Aberconwey, at St. Albons, at Ashborn Peak,
 at Balmstock, at Basingstock, at Bishopstratford, at
 at Blackburn, Besterunningham, at Buckland, at
 Burwel, Canterbury, Cehich, at Cockermouth, at
 Marker Deeping, at Michael Dan, at Headley, at
 Heay, at Higham ferries, at Hull, at Su Ives, at
 Kingston, at Killingworth, at Kingsland, at Lawen-
 ham, at Lancaster, at Leicester, at Llanidlas, at
 Llanvibangel, at Lloehir, at Ludlow, at Malden,
 at Marehenleth, at Methir, at Newbury, at Selby, at
 Shelford in Bedfordshire, at Sittingborn, at Stow
 Linc. at Tuddington, at Uxbridge, at VVeyhill, at
 VVeymer seven days, at VVestchester, at VVitham,
 at VVoodham ferry.

Faires in October.

The 1 at Banbury, at Caister. The 2 at Salisbury,
 The 2 at Boulton in the Moors. The 4 at St. Michael,
 the 6 at Havent in Hampsh. Maidstone in Kent. The
 7 at Bishopsstratford, at Chichester, at Hereford,
 at Llanibithel, at Pontesteven, at Swansea. The 9
 at Ashborn Peak, at Blich, at Devizes, at Gainsbo-
 rough, at Harborough, at Sabridgeworth, at Thor-
 rock greyes. The 12 at Bolton furnace. Llangoverth.
 The 13 at Aberfrow, at Charing, at Craston, at
 Colchester, at Drayton, at Edmondstow, at Graves-
 end, at Hichin Newp. at Hodner, at Leighton buffard,
 at Marshfield, at Newport in Mumouthshire, at
 Royston, at Stopforth, at Stannaton, at Tamworth,
 at VVindfor. The 18 at Ashwell, Banbury, Barner,
 9 4 Brickhill,

Brickhill, Bridgenorth, Bishops Hatfield, Burton upon Trent, Charlton, Regis, Cliffe, Ely, Farlington, Henly in Arden, Hol., Kidwelly, Isk, Low hadden, at Marloe upon Thames, Middlewich, New castle Radnor, Thirsk, Tisdale, Tunbridg, Uphaven, Wellingborough, Wigham, Wrigley, York. 19 at Fridelwid by Oxford. 21 at Saffornwalden, Cicester, Coventry, Hereford, Llanibithel, Lentham, Stockfley. 23 at Bidesworth, Knotstord, Dow, Ratfdale, Preston, VWhitchurch. 25 at Beverley. 27 at Darneton. 28 at Aberconway A shby de la zouch, Bidderden, Mallaton, Hertford, Lemsfer, Llanedy, Newmarker, Oxford, Preston Aund, Stanford, Talisarn green, VVarwick, VVillon, VVormser. 30 at Abermales, Chelmsford, Ruthin, Poweltheley, Stockfley, VWakefeld. On Michaelmas day, at Darneton.

Fairs in November.

The 1 day at Bicklesworth, Castlemain, Kelleme, Mountgom, Ludlow. 2 at Belchinglie, Bishops cast. Elsemere, Kingston upon Thames, Leek, Loughborough, Mayfield, Marfield, Yor. 3 at Kaermarthen. 4 at Welshpool. 6 at Andover, Bedford, Brecknock, Hartford, Lestford, Mailing, Marton in Holderness, Newport pond, Pembridge, Salford, Stanley, Trigney, VVellington, VVetshod. 10 at Aberwingreen, Lenton, Nottinghamshire, 7 dayes at Llanibithel, Rugby, Shifnal, Wem. 11 at Aberkennem, Boetlingham, Dover, Folkingham, Marlborough, Monmouth, Newcastle, Emlin, Shaftsbury, Shipton in Craven, Tream, Withgrig, York. 13 at St. Edmondsbury, Gilsford in Surrey. 14 at Llanithimery, Marchenleth, VVellington. 17 at Marlow, Hide, Lincoln, Northampton, Spalding. 19 at Horsham in Kent. 20 at St. Edmondsbury, Heath, Ingarstone. 22 at Penibone, Sawthey. 23 at Bangor, Bwelth, Carlin, Froome, Ludlow, Kateserofs, Sandwich, Tuddington. 25 at Higham ferry, 28 at Ashbornpeak. 29 at Lawrest. 30

at Amphil, Baldock, Bedford, York, Bewdly, Boston
Mare, Bradford, Collingborough, Cobham, Gubley,
Endfield, Gargreen, Greenstead, Harlow, Kimolton,
Maidenhead, Maidenbrack, Narbert, Ockfry, Peter
field, Peccores, Preston, Rochester, Wakefield, Win-
nington.

Fairs in December.

The 1st at Rutbury. 5 at Dolgech, Newton, Puckley.
6 at Arunale, Eased, St. Needs, Exeter, Grantham,
Haddingham, Hethin, Hornsay, Norwich, Sennoek,
Spalding, Woodstock. 7 at Sandhurst. 8 at Bownaris,
Clitheral, Helzome, Kaerdigan, Klmaz, Leicester,
Malpas, Northampton, Whitland. 21 at Hornby. 22
at Llandilavawr. 29 at Canterbury, Royston, Salisbury.

*A Note of the moveable Fairs in England
and Wales.*

From Christmas till June, every Wednes-
day at Northallerton. The 3 Mondayes af-
ter Twelfth day, at Hinckley in Leicestersh.
The Tuesday after Twelfth day, at Melton-
Mowbray, and an Horse-fair at Salisbury.
The Thursday after Twelfth day, at Banbu-
ry, Litterworth; and every Thursday for 3
weeks. Friday after Twelfth day, at Litch-
field. On Shrove-Monday at Newcastle un-
der Line. On Ash-Wednesday at Abington,
Cardain in Gloucestersh. Cicester, Dunsta-
ble, Eaton by Windsor, Exeter, Folking-
ham, Leitchfield, Royston, Tamworth, Tun-
bridge. On the first Thursday in Lent, at Ban-

Banbury. On the first Monday in Lent, at
Chesay, Chichester, Winchester. On the 1
Tuesday in Lent at Bedford. On the 4th.
Monday in Lent at Odiham, Safforn-Wal-
den, Standford. On Friday and Saturday
before the 5th. Sunday in Lent, at Hartford.
On the Monday before the Ann inciation, at
Denbigh, Kendal, Wisbich. On the 5th.
Monday in Lent, at Grantham, Helxome in
Suffex, Salisbury, Sudbury. On Wednesday
before Palm-Sunday, at Drayton. On Thurs-
day before Palm-Sunday, at Llandissel. On Palm-
Sunday Eve, at Alesbury, Leicester, Newport,
Pomfract, Skipton, Wisbitch. On Palm-
Monday, at Billingsworth, Kendal, Llan-
danren, Worcester. On Wednesday before
Easter, at Kaerling, Llanguilling. On Maun-
dy-Thursday, at Kettering, Sudminster. On
Good-Friday at Aeton-Buruel, Amphil, Bi-
shops-castle, Brenton, Bury, Charing, Eng-
field, Gilford, Hinningham, Ipswich, Lon-
quer, Meliain, Nutley, St. Pombes, Risbo-
rough, Rotheccum. On Tuesday in Easter
week, at Brails, Daintry, Hitchin, North-
fleet, Rochford, Sanbich, Ashby-de-la-
zouch. On Monday in Easter week, at Gain-
borough, a Mart, Onay, Dryfield. On Wed-
nesday in Easter week, at Wellingtonborough,
Beverly, Redburn. On Friday in Easter
week, at Darby. On Saturday, at Skipton.
On Monday after Low-Sunday, at Bicklef-
worth,

worth, Evesham, Newcastle. On the 3d. Monday after Easter, at Lowth. In Rogation week, at Beverley, Engfield, Rech. On Ascension Eve, at Abargely, Darking. On Ascension day, at Bewmorris, Bishop-Stratford, Bradstead, Brunningham, Bridge-North, Burton, Chappel-Frita, Chappel-Kinon, Eccleshal, Eggestew, Hallaton, Kidderminster, Lutterworth, Middlewich, Newcastle, Rippon, Ross, Stapport, Sudminster, Vizes, Wigam, Yaun. On the Monday after Ascension day, at Thraxstead, Burfington. VWednesday after Ascension, at Shrewsbury. Friday after Ascension at Ruthin. On VWhitson Eve at New-Inne, Skipton upon Craven, VVisbitch. On VWhitson Monday, at Grib, Keiby, Steven, Lenhim, Ratsdale, Ric-hill, Salisbury, Agmondsham, Amerson, Appleby, Bickelsworth, Bradford, Bromyard, Burton, Chichester, Cockermouth, Darrington, Evesham, Exceter, Harts-green, St. Ives, Linton, Owndle, Rigate, Shelford, Sittingborn, Sleaford, Mitliome, VWhit-Church, Darrington in the North, Dryfield, Stockheer. On VWhitson Tuesday, at Ashby, Canterbury, Daintry, Elsemere, Epping, Farvingdon, High-Knotsford, Laiton-Buzzard, Lewes, Longuer, Long-Milford, Llanimthevery, Melton-Mowbray, Midhurst, Monmouth, Perith, Rochisford, Oringstock. On Wednesday, at Llanbedder, Llandeby, Leek, Newark,

Newark upon Trent, Pontsteven, Royston, Lanbar. On Thursday, at Cukefield, Kingston. On Friday at Cockshal, Darby, Stew in Gaellin. On Trinity Eve, at Pomfret, Rowel, Skipton. On Trinity Monday, at St. Mary-Awk, Kendal, Hemflow, Southcave, Stokelly, Briswel, Raily, Spisby, VVatford, Tunbridge, Vizes. On Tuesday, at Abergavenny, Radnor. On Wednesday, at Aberfrow. On Corpus Christi day at St. Anns, Banbury, Bishop-Stratford, Brimingham, Carewid, Egglefrew, Hallaton, Halig, Kidderminster, Llanwist, Llannimerchemeth, Neata, Newport, Prescor, St. Eedes, Stamford, Stopport, Newbury, Hempsted, Ross. On Friday after, at Coventry; Chépstow. On Monday after, at Belton, Stamford. Monday after the 3d. of July, at Haveril. On Relick Sunday (being the Sunday fortnight after Midsummer) at Fodringay. On the 1 Monday before St. Bartholomew, at Sanpitch. On Mond. after St. Michael, at Falsely, St. Faiths by Norwich, St. Michaels. On Tuesday, at Salisbury; on Thursday at Banbury. Mond. fortn. after VVnits. at Darnton; and so every Mond. fortn. until Christmas. A fair at Burnham-westgate in Norfolk, Lamas Even, Lamas day, and the day after, for 3 dayes.

An Advertisements of Books.

THe works of VV. Fenner, B. of Divinty.
 A Heavenly Treatise of Dike wine love of
 Christ, by J. Preston Dr. in D. Ple-

on,
ng-
ce. n
et,
Se.
e,
rd,
er-
er-
ns,
m,
id-
tin,
m-
ss.
On
ay
ick-
ter
n-
On
ths
at
nd.
ery
rn-
a-
—
.
ne of
p/16

